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ART. I. *Travels through the Southern Provinces of the Russian Empire*, in the Years 1793 and 1794. Translated from the German of P. S. Pallas, Counsellor of State to his Imperial Majesty of all the Russias, Knight, &c. Vol. II. With many coloured Vignettes, Plates, and Maps. 4to. pp. 523. 4l. 4s. Boards. Longman and Rees, &c. 1803.

IT gives us much pleasure to resume the Travels of this veteran and highly respectable naturalist *. In his preface to this second and concluding volume, he apologizes for its tardy appearance; and we must allow that want of health and leisure, and an anxious wish to re-visit some of the districts described, are motives which powerfully plead for the indulgence of the public. Animated to the last by that ardent zeal and unwearied perseverance which have so eminently characterized an useful life, though he intimates the approaching termination of his literary projects, he states that he does not now intend to bid farewell to the literary world; and that, should he survive the sixtieth year of his age, so as to enjoy the return of a few springs, he proposes to employ himself in the publication of some works which were commenced several years since. The Professor says that the materials for these performances are in a state of forwardness, and partly arranged; and therefore he hopes that, by the bounty of Providence, he may be able to conclude them, 'and to repose at length with satisfaction, towards the close of his career.' We are sorry to add that the public prints have lately announced the author's death: but possibly the statement may be incorrect; or, if true, perhaps we may not be ultimately deprived of these labours of his former days.

M. Pallas adverts to an erroneous mis-statement in the 367th page of his first volume, where mention is made of an eminence presenting no species of rock, except the antient limestone, which forms the composition of the mountainous tract

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* For an account of Vol. I. see M. R. Vol. xliii. N. S. p. 1.

described. 'Lately, however, (he says) Count *Apollos Mussin-Pushkin* has obligingly sent me some specimens of granite and granitell, taken from the same apex; and which leave no doubt, that this isolated part of the Caucasus contains a rocky grain of the granite kind: on the surface of which is deposited the calcareous matter usually found in mountains.'—'From a laudable zeal of exploring mineralogical objects, the noble Count has, in the preceding year (1800), at his own expence, undertaken a journey into the lofty regions of Caucasus; and we may justly expect many important elucidations of this remarkable chain of mountains. He is, indeed, one of those few *persons of rank*, who devote their talents and fortune to the advancement of science.'

On his entry into the Crimea, our learned traveller hazards the probable conjecture that this territory once formed an island, at some remote period, when the Black Sea was considerably elevated above its present level. He also bears testimony to the accuracy with which Strabo has described the Tauridan peninsula.

From *Perekop*, of which the fortress is minutely described, the author conducts us to *Sympheropol*, where he passed the winter. Here the most valuable portion of his remarks relates to the calcareous hills which border on the Salgir. The limestone of which they are composed is white, or yellowish, mixed with clay, and of a moderately hard and porous texture; sometimes laminated, and sometimes disposed in thick masses, exhibiting irregular groupes of petrifactions, mostly of the lenticular kind. In various places, however, are found large shells of the diluvian oyster. 'These shells are singly scattered at the foot of the calcareous rocks, and easily separate from the mineral. Among other petrifactions, we also occasionally observed the crested oyster, the crow's-stone, or *gryphites*, a few diminutive belemnites, or finger-stones, and a still smaller number of the grains of whelks or spiral snails.'

With the return of spring, Dr. Pallas prosecuted his journey through the South-western quarter of the peninsula, halting at the romantic *Bakhtshisarai*, the antient residence of the Khans; and of which the Tartars are allowed to retain possession, even to the exclusion of Russians from the rights of citizenship. Hence the inhabitants, who amount to nearly six thousand, are chiefly composed of Tartars and Jews. Of this singular town, the plate conveys a much more lively representation than the description.

Dshufut-Kalé, a small fortified place, is exclusively inhabited by twelve hundred Karaitish Jews, who reject the Talmud. These people, living from time immemorial under the government

of the Tartars, have adopted their language and dress, and have accustomed themselves to the prosecution of trade and the mechanical arts.

On the banks of the *Katsha*, the vine is trained according to the Hungarian mode of covering the plant with earth to the height of the third bud, in winter; a practice which is said greatly to contribute to the ripening of the fruit.—In the lower part of the warm valley, which stretches along the *Belbeck*, are numerous gardens and vineyards; the latter producing, on a marly soil, a sweetish sparkling wine, very similar to Champagne.

The port of *Levastopol* furnishes several pages of minute detail. Among other circumstances unfriendly to its prosperity, we remark the following:

'As the external timber of ships is, in two years at the farthest, completely corroded by sea worms, repairs frequently become necessary; because these vermin are very numerous along the whole coast of the Crimean peninsula, especially from this place to Kaffa and Kertsh, and even in the harbour of Akhtiar. No remedy has hitherto been found more effectual for the preservation of ships than that of placing them, at least every second year, on their sides, in this small bay, and of charring them with tar and juniper-bushes; an operation which is attended with great danger of setting them on fire, while it materially injures the vessels, by turning them from the keel. In the sea of Azof, where the water is less saline, and in the Liman, near Otshakof, these worms generally perish; nay, it has been remarked, that vessels perforated by them, draw more water in the situations last mentioned, but that they become less leaky in the Black Sea.'

Perhaps the use of coal-tar might check or prevent the depredations of these insects. The introduction of pieces of rock-salt among the timbers of ships has likewise been found to render their bottoms much more durable.

The author appears to have examined with much patience the vestiges of antient monuments, which are scattered over the once flourishing Chersonesus. It is easy, however, to perceive that he is more in his own element, when he proceeds to delineate the orography of the Taurida; and to the geological student this part of his work will be particularly interesting. In the hands of a luminous writer, the observations might have been more judiciously arranged, and stated with greater precision: but it is always desirable to obtain possession of important facts, whatever may be the mode or form in which they are communicated.

Without pursuing the maze of mineralogical disquisition which here presents itself, we shall be contented to extract a few of the general remarks:

'Concerning the nature of these more ancient and lofty mountains, I cannot follow the division adopted by my worthy friend Hablitzl, in his description of the Crimean Peninsula. Consistently with orographical principles, the whole is simply a very high tract of horizontal beds, destitute of the true grain, or the alpine part; and which contain only a few varieties of stratified fossils, repeatedly disposed in alternate layers. Their height and capacity are unequal, and proportionate to the different strata of which they consist; accordingly as these strata have been more or less capable of resisting the influence of the atmosphere, or the destructive effects of water. The most elevated and almost uninterrupted ridge is that situated along the sea coast from Balaklava to Alushta. Here it forms, by its northern inclination towards a plain, first the Yaila of Baidari, or Ussundshi; next, that of Kokos; and at length, towards Alushta, the Babugan Yaila. Some detached hills, however, attain to a height still surpassing such alpine elevations. In the vicinity of Alushta, this mountainous tract is interrupted by a broad valley, in which the separate and steep Tshatyrdag, or Tent mount, the most lofty in the Crimea, rises more distantly from the shore, between the source of the Alma and that of the Salgir. Toward the East of the valley lies the Yaila of Temirdshi, which is occasionally steeper than the opposite mountains, but somewhat lower; and with the latter are connected, in an almost continued chain, the Karabé-Yaila, and the high hills above Usküt; which now proceed, after frequent intersections, towards Sudak, and as far as Karadagh. I have observed each of these divisions in my separate excursions; and, on such occasions, I had at the same time opportunities of remarking various sections of these mountainous regions, for which purpose I preferred the cross-roads.

'High and steep as the mountains of the Crimea present themselves at the sea-coast, so that in several places, a few versts only from the shore, they rise to the height of one thousand feet and upwards above the level of the Black Sea; yet according to the observations of mariners, their bed or basis is, for the most part, said to be alike steep, and of a depth perhaps exceeding their height; because no ground can be discovered by the plummet, at the distance of one verst from the coast. The soft places for casting anchor are chiefly around the promontories; but towards the rocky bays, the whole abounds with shelves, by which the cable is apt to be cut and materially injured. Nevertheless, the coast of the different bays generally exhibits a narrow strand consisting of gravel and pebbles; while the foremost crags and edges of the mountains, or capes, project abruptly into the sea. The foot of the eminences, which is covered with fragments of rock and with clods, commonly rises from the lowermost strand so precipitately, that it can be ascended only by horses, in an oblique direction. The upper part is usually surrounded with very steep and lofty rocks, which are in some parts separated, and in others closely connected, to a considerable distance. Through a few intersections between the aggregate rocks, especially in the western tract of mountains, the natives are enabled to descend the alpine heights, and to reach the sea-shore by means of a few dangerous passages, calculated only for travellers on horseback.'

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In a subsequent part of the work, it is remarked that no traces of volcanic appearances have been observed in all the mountains of Crim-Tartary. Basalt, wacken, and brescia, however, are not uncommon; and, at page 242, this passage occurs: 'Here is situated a small village on a descent from the shore; but near the sea appears a moderate height, consisting partly of sand-stone, and exhibiting veins of an almost grass-green, sometimes red-streaked *Jaspis*, though seldom in a pure state. It is semi-transparent, when viewed on edge; and a volcanic production discovers itself in a blackish porous *Amygdaloides*, the cavities of which contain spar and chalcedony. Numerous roundish fragments of both the fossils last mentioned are likewise scattered along the strand; and this *Jaspis* is the only mineral in all Taurida, which tends to prove the effects of very ancient volcanos.'

The Professor commenced his next journey along the Southern coast of the Crimea, on the fourth of April, 'when the peach, almond, apricot, and plum-trees were flowering in the gardens; while, in the woods, the *Prunus spinosa*, *Berberis vulgaris*, and the *Lantana*, only began to shew their blossoms. Among the herbs, I noticed the following: *Adonis vernalis* and *apennina*, *Fumaria*, *Alyssum montanum*, *Ornithogalum pilosum*, *Asphodelus luteus*, *Astragalus testiculatus*, *Clypeola Ionthlaspi*, *Geranium cicutarium*, *Taraxacum*, and some *Euphorbiæ*.'

The valley of *Baidari*, the beauties of which have been so highly extolled by Lady Craven, appears not to have excited the admiration of the present naturalist, who had often surveyed more bold and extensive prospects in Siberia. 'Nay, even the vales of Caucasus,' says he, 'far surpass this celebrated spot.' In this and all the Southern vallies, encompassed by mountains, the walnut-tree is found to flourish. 'In the village of Uirkusta, there is one particularly celebrated: it stands in a garden, is of prodigious extent, and has, in some seasons, been productive of from eighty to one hundred thousand walnuts.' A note of the dimensions of this tree would have been desirable.

The violent subsidence of a piece of ground at *Kutshukkoi*, which took place in February 1786, is related with so little regard to perspicuity, that the narrative may be said to partake of the dislocation of the soil; and the translator, in a note, again complains of the involved and distorted sentences in the original text, as well as of the inaccuracy of the French version. We shall cite, however, the concluding remark, which is perfectly intelligible, and which seems to be of some consequence in a geological point of view:

'I shall farther shew, in describing other regions of the Southern mountains in the Crimea, that many extensive devastations have been occasioned merely by springs undermining the side and bottoms of steep eminences; and that they are not, as others have supposed, the effects of volcanos.—In the primitive ages of the world, when all the hills were much higher and steeper, and the sea spread its water to the foot of such eminences, it must have necessarily followed, that the floods, as well as the streams, or rapid torrents which flowed in cascades from those elevated precipices, were still more powerful, and occasioned almost incalculable disruptions and sinkings of mountains, before the surface of the globe had acquired its present form.'

The mountaineers of three villages, *Keekenice*, *Limena*, and *Simaüs*, are described as differing in physiognomy from all the other inhabitants of Crim-Tartary; their faces being of an uncommon length, their noses arched, and their heads artificially compressed. 'The least deformed resemble the figures of satyrs.'

The vicinity of *Derekoy* is represented as one of the richest botanizing districts in the whole peninsula; and a list is given of the most remarkable plants. Another catalogue, not less interesting, will be found at p. 223, specifying plants observed at the foot of *Pertshamkaya*.

In the course of this journal, mention is often made of *mountains* and *alps*: yet the loftiest ridge, which is particularly described, namely the *Tshatyrdag*, seems not to exceed twelve hundred feet above the level of the sea.—We cannot attend this celebrated traveller over the old stratified mountains of the Crimea, without either protracting our report to an inconvenient length, or injuring the valuable mineralogical and botanical remarks which a patient survey of them has suggested. We therefore pass on to the journey into the interior of the Crimea, and halt for a few moments at *Karassubasar*, a town seated in a low plain.

'On account of the adjacent cretaceous mountains, the place is excessively hot in the summer; as, on the contrary, during the winter, and after heavy rains, it is filthy beyond description: the latter inconvenience is farther increased by the confluence of several rivulets, and of the canals conducted through the town, for the purpose of irrigation. Notwithstanding these circumstances, and the great want of potable water, the inhabitants of Karassubasar are not, in any remarkable degree, exposed to diseases; though we observed among them few persons of a healthy complexion. The streets, like those in all Tartar towns, are narrow, irregularly built, and mostly lined with the walls of enclosed premises. Some tolerable dwelling-houses, the large mercantile halls raised with stone, and the metshets, together with their turrets, contribute to give a respectable appearance to this city; which exhibits the most advantageous view on descending towards it by the Southern road, down the mountains, along

along the banks of the Tunas. From such position, I have caused the prospect, communicated in the thirteenth plate, to be drawn; so as to represent the eastern quarter of the town.

'Karassubasar contains twenty-three Tartar metshets; three churches, one of which belongs to the Armenian Catholics; and a synagogue. There are farther, in this place, twenty-three khans or mercantile halls of various sizes; three hundred and ten booths or shops; twenty three coffee-rooms; and nine hundred and fifteen dwelling-houses. In the town, together with its neighbourhood, are seven mills, turned by different streams. The principal warehouse for the dispensation of medicinal drugs throughout the Crimea, has been transferred hither from Yenikalé, since the year 1796: it occupies a convenient house, with an excellent garden adjoining; which formerly were the property of General de Rosenberg. On the banks of the rivulet Tunas, above the town, a palace was erected for the late Empress; but it was subsequently granted to Prince Besborodko, together with the adjacent lands; and has lately been rebuilt by its present possessor, Lambro Katshoné.

'The number of male inhabitants, settled at Karassubasar, does not exceed fifteen hundred; among whom are nearly one thousand Tartars; upwards of two hundred Jews, chiefly Talmudists; a similar proportion of Armenians, of whom less than one half are Catholics; about one hundred Greeks; and a few Russians. Besides, there are rather more than two thousand females; and the strangers of different nations, such as Greeks, Armenians, Italians, Jews, and Russians, may be computed at about two hundred individuals. In addition to these should be mentioned the handsome regiment of dragoons quartered in this town; and for whose accommodation, barracks and stables have been built in the suburbs.

'As the commercial intercourse between Karassubasar and the neighbouring villages is very brisk, every commodity may be purchased at a cheaper rate than in other markets of Crim-Tartary. Artisans and manufacturers have established themselves here in considerable numbers. The principal among them are tanners of morocco and other kinds of leather, wax and tallow chandlers, soap-boilers, potters, brick and tile-makers, and smiths. The place is amply supplied with fruit and vegetables, not only from the adjacent orchards and gardens; but the former productions, in particular, are likewise brought hither in abundance from the mountainous parts, and sold at reasonable prices. Grapes are, during the autumn, so plentiful, that many inhabitants, especially the Jews, advantageously express their juice, and convert it into wine; for which purpose they employ vessels, hewn out of the solid lime-stone. Cattle of every kind are brought to the weekly markets in such numbers, as to induce the proprietors to dispose of them at a moderate value.

'Many buildings are here erected of unburnt bricks, which are cast in moulds of a tolerably large size. Thus houses may be raised more expeditiously, and at a less expence, than those constructed with loam and straw; a method that occasions unnecessary trouble and loss of time. In proportion as such bricks are exposed to the atmosphere, the walls built of them become progressively more solid

and durable. Since the Russians made themselves masters of the Crimea, the vast Tartar cemeteries have, both here and in other towns, nearly been divested of their tomb-stones; most of which, being hewn, have been employed in the erection of dwellings. This has particularly been the case with those found in the vicinity of Karassubasar. Lastly, the country, situated between the Great and Little Karassu, affords an excellent lime-stone, for building and various other purposes; as the calcareous beds are in a manner cast into large masses, whence columns and squares of almost any dimension may be hewn out of a single block.'

Level and fertile fields characterize the peninsula of the Bosphorus. In some parts, especially on a height between *Kertsh* and *Yenikalé*, are evident indications of a still existing subterraneous conflagration.

The isle of *Taman*, to which our attention is next directed, is the scene of mud volcanos; phænomena, which have of late invited the observation of the naturalist, and have been quoted in support of a novel hypothesis which ascribes the formation of coal strata to submarine ejections of a similar nature. The account here given of these eruptions will amply reward the reader's curiosity.

On his return to *Kertsh*, the author was induced to visit the point of coast called *Takil Burum*, where a stratum of ochreous iron ore occurs, abounding with shells, and containing both lumps and veins of a beautiful sky-blue ferrugineous earth, which is likewise intermixed with shells. The latter, chiefly bivalves, though calcined, are solid, and in good preservation. In some of them, may be found a rare species of radiant selenite, of a very dark blue colour.

We collect from the general remarks on the history and state of the Crimea, that the population of the whole peninsula formerly amounted to at least half a million: but this number, in consequence of war, pestilence, and migration, has suffered considerable diminution since 1778, though no correct estimate can be formed from the discordant statements in pp. 343 and 344. The translator adverts to the inaccuracy of the text, which he despairs of adjusting.

The Tartar inhabitants consist of three classes; namely, 1. the Nagays, whose history and character are sketched in the first volume of this work; 2. the inhabitants of the Steppes, who are still unmixed in the district of Perekop, and retain many traces of Mongolian origin; and, 3. the inhabitants of the Southern vallies, a hybrid race, sprung from the remnants of various tribes, who were pent up in these regions when the peninsula was subjugated by the armies of the Mongolian leaders. This third class is distinguished by the long and flat

countenance

countenance mentioned above, by light coloured hair, and by a thick beard. In the Tartar language, they are stigmatized as *renegados.*

'Their houses, or huts, are partly formed under ground; being generally constructed against the steep precipices of mountains, one half excavated from the earth, or rock, and only the front raised with rough stones; having at the same time flat roofs covered with earth. There are among them skilful vine-dressers and gardeners, but they are too idle to undertake new plantations, availing themselves only of those left by their predecessors, especially the industrious Greeks: hence very few young trees are seen in their gardens. They also grow flax and tobacco, which, as objects of culture, are unknown to the Tartars of the heaths: with proper encouragement, they might probably be induced to cultivate the vine, and attend to the production of silk. On the whole, they are at present unprofitable and unworthy inhabitants of those paradisaical vallies, in which they have always shewn themselves the first and most ready to revolt against the Russian Government. These thoughtless people even destroy the forests on the mountains in the most effectual manner, partly by their indiscriminate felling of trees, and partly by their numerous herds of goats. In the last war with Turkey, they were all ordered to dwell at the distance of ten versts from the coast, in order to avoid the danger arising from their acting as spies and traitors: it would, indeed, be for the general good, to remove them entirely from these vallies into the interior of the country; at the same time peopling the former with industrious settlers, who would contribute to the prosperity of the empire, by the cultivation of wine, oil, silk, and cotton; which will never be attempted by the present inactive possessors.'

The true Tauridan Tartars, in their persons and physiognomy, greatly resemble the Turks and Europeans; and, like the former, they are addicted to odious and unnatural propensities. Their women, who are subjected to many restraints, are fond of paint and cosmetics; and they avoid, from real or affected modesty, the society of the men. Great respect and influence are attached to the nobility and priesthood. Of the fifteen aristocratical families, the first seven aspired to political independance, and never engaged in the service of the Khan, nor took the field, unless voluntarily. The *Kapi-chalki* form a class apart, and derive their nobility from the high official situations held by their ancestors. The *Tshelebi*, presumed descendants of the Muftis and other dignified clergy, rank between nobles and plebeians.

'It would be superfluous here to enlarge on the religious ceremonies, nuptial solemnities, and other customs of the Tartars; as in every other respect they agree with those of the Turkish Mahometans, so often described by travellers. Polygamy, however, rarely occurs even among the nobles and more wealthy inhabitants of towns; yet there are some persons in the villages, who incumber themselves with

with two wives. Male and female slaves are not common in that country; but the nobility support numerous idle attendants, and thus impoverish their estates; while their chief pride consists in rich and beautiful apparel for themselves and their wives; and in handsome equipages to ride into town; being accompanied by a train of domestics, who follow them on every excursion, though the chief employment of the latter is that of giving their master his pipe, at his demand; standing in his presence, or assisting him to dress; and in all other respects, living in the same indolent manner as their lords. Another source of expence is the purchace of elegant swords, and especially of excellent blades; the distinction between the different sorts of which, together with their names, constitutes, among the nobles, a complete science. They are also great admirers of beautiful and costly tobacco-pipes, together with expensive mouth-pieces of milk white amber, that are likewise used by the Turks, and of tubes of curious woods; but the *Kallian*, or the pride of the Persians, is scarcely known here; and the Tartars only employ small ornamental bowls made of clay, which are almost every moment filled with fine-cut leaf-tobacco. The generality of these noble Lords, or Murses, were so ignorant, that they could neither read nor write; and, instead of signing their names, they substituted an impression of their rings, on which a few Turkish words are engraven. Some of the young nobility, however, are beginning to study, not only the Russian language, of which they perceive the necessity; but also apply themselves more sedulously to reading and writing, and thus become more civilized.—The expence of wearing apparel for the women shut up in their harems is, according to their manner and fortune, little inferior to that of Europeans; with this single difference, that the fashions among the former are not liable to change. Even the wives of the common Tartars are sometimes dressed in silks and stuffs, embroidered with gold, which are imported from Turkey. In consequence of such extravagance, and the extreme idleness of the labouring classes (who only exert themselves for procuring the necessary subsistence), there are very few wealthy individuals among the Tartars. Credulity and inactivity are the principal traits in the Tartar character. To sit with a pipe in their hands, frequently without smoking, for many hours on a shady bank, or on a hill; though totally devoid of all taste for the beauties of nature, and looking straight before them; or, if at work, to make long pauses, and above all to do nothing, constitute their supreme enjoyments: for this mode of life, a foundation is probably laid by edueating their boys in the harems. Hunting alone occasionally excites a temporary activity in the Murses, who pursue their prey with the large species of greyhound, very common in the Crimea; or with falcons and hawks.'

Many Greek words have been incorporated with the Tartar dialects: but 'the narrative of BUSBECK, relative to a remnant of the ancient Goths existing among the Crim Tartars, could only have arisen from the circumstance of some German, Swedish, and Livonian captives having been found in the Crimea. In like manner, Lesguis, Persians, and Georgi-

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ans may at present be discovered in that country. Thus also Germans, and natives of other regions, were among the late Kozaks of Saporogi, though without ever being considered as remnants of those nations: nor is there, throughout Crim-Tartary, a single name of a river, valley, mountain, or place, in which any Gothic word can be traced; whereas many Greek words are still extant.'

Though their food be rather artificial for an unpolished people, the Crimean Tartars are in general temperate; and, though lazy and dirty, they are liable to few diseases, except itch and rheumatism. The former may be justly attributed to their slovenly modes of life; and the latter, with much plausibility, to the currents of cold air which pass through their wooden lattices and wide chimneys. Seldom are they attacked by those violent bilious and intermittent fevers, which frequently prove fatal to foreigners and new settlers. 'The true leprosy, which the Ural-Kozaks term the Crimean disease, never occurs in Crim-Tartary.'—In his strictures of a political and economical complexion, the learned journalist pointedly adverts to the want of proper commercial arrangements, to the disadvantages resulting from a scanty population, to the indolence and wasteful habits of the Tartars, and to the insecurity of the present land-tenures.

The culture of rice is now prohibited on account of the unwholesome exhalations from the flooded fields. Sesame, saffron, madder, cotton, and in some favoured vallies, perhaps, the sugar-cane, might be grown on a large scale.

A long and interesting section is occupied with the culture of the vine. After having specified the principal varieties which occur in Crim-Tartary, and the several modes of training and dressing which prevail in different districts, the writer remarks that

'All the white grapes in Sudagh, Tokluk, and Koos, as well as in other parts of Taurida, are merely pressed in troughs, composed either of large flat stones, or of wood: the lees are passed through presses of a simple construction, and the must, instead of being allowed to work, is poured into casks, the bung-hole of which is left open until the fermentation be completed. These different processes are so negligently conducted, and most of the proprietors permit such large quantities of bad grapes to be expressed with berries of a better quality, that it is matter of surprize to find the wine, in general, tolerably good. On the contrary, those who are more cleanly, and pay greater attention to the preparation of their wines; who suffer the grapes to become perfectly ripe; gather them in favourable weather; pour the juice into clean casks; give the must a small addition of good brandy, previously to fermentation; supply the vessels properly; proceed cautiously in clarifying the wine, which process may

may be performed in the beginning of March, or earlier; thoroughly fumigate their casks with sulphur, and keep them in good order; such cultivators obtain wines, especially in Sudagh and Koos, which in point of excellence may vie with the best and most salubrious liquors designed for the table. Farther, if the grapes be judiciously selected, dried in the sun, in ovens, or by other means, they will yield a sweetish wine, that is in no respect inferior to what the Germans denominate *Straw-wine*. If the liquors be bottled at the right time, and kept in the same manner as Champagne, they effervesce, expel the cork, and burst the bottles, with similar force. The red wines, indeed, are suffered to ferment upon the lees; but in general, neither for a proper length of time, nor in vats of sufficient capacity: the fruit is likewise used in an immature state; or the fault may also lie in the assortment of the grapes, so that the wine is commonly of an inferior quality. All the Crimean wines are most agreeable to the palate, in the first and second years after their clarification. If they are intended to be preserved for several years, they ought to be drawn off into bottles: for, notwithstanding every precaution, when kept in casks, they speedily acquire a bitterish, or slightly acid, taste; and easily form a mouldy scum on the surface.'

Among the principal obstacles to the prosperity of the wine crops, are the high rate of wages, the ignorance and carelessness of the Tartars, the depredations of insects, and a very uncertain climate.

The best sorts of fruits produced in the orchards are pears, apples, quinces, and plums. The fruit-trees, however, are mostly old, having been planted by the Greeks and Armenians; few of the Tartars being disposed to take the trouble of dressing the ground, and forming new plantations. Though little conversant in the inoculation of trees, the Tartars and Greeks are uncommonly skilful in the operation of grafting; 'and no method can be better contrived than that now practised, especially in the neighbourhood of Bakhtshi Sarai: it consists in grafting into the roots to the depth of nearly a span beneath the ground, in consequence of which the stems are not only kept in a much more healthy condition, but in the course of time the graft also spontaneously strikes root, and becomes more hardy.'

In the enumeration of forest-trees, we observe the sea-pine, oak, beech, several species of poplar, the linden-tree, maple, and ash. The wild fruit-trees are numerous. In regard to the indigenous plants of the Crimea, the Professor, on a former occasion, had published a catalogue of them; and he now only notices a few which are or may be appropriated to economical purposes. Several of them are excellently adapted to dyeing and tanning. From the *Atriplex laciniata*, the Greeks have contrived to prepare an excellent soda, which is exported to Constantinople,

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and even to the more distant maritime towns of the Mediterranean.

The most abundant of the domestic quadrupeds are camels, horses, oxen, sheep, and goats.

'In the year 1796, a thousand camels were bought up in Crim-Tartary for the use of the army in Persia; and they were procured in the course of a few weeks, without any remarkable diminution of their number. The price of a full grown camel is generally from one hundred to one hundred and fifty rubles. In armies, they might be of great utility as beasts of burden, and also be serviceable in putting to flight any cavalry, the horses of which are unaccustomed to the sight of these curious animals.'—The horses of the Highland Tartars 'are small, uncommonly hardy, and sure-footed; as they are accustomed, from an early age, to run upon rocks and dangerous hilly paths; on which account they are sold at from thirty to sixty rubles a-head; this being a higher price than they are apparently worth.'

The indication of the different sorts of game, of birds, fishes, and insects, will rather excite than gratify the curiosity of the naturalist. In fact, it is to be regarded only as the pledge of more detailed recitals, or as the summary of a future publication.

From a review of the numerous salt lakes in the Crimea, M. Pallas is confirmed in his opinion that they were originally bays, which became detached by the alluvial depositions that the violent action of the waves accumulated, and partly by a gradual subsidence of the former surface of the sea. All of them occur on the coast; and the salt, it may be presumed, has crystallized by evaporation. It is uniformly impure, is sometimes distinguished by a violet odour, and occasionally by the same red tinge which marks some of the saline waters of Siberia. The purest is produced in the lakes around Perekop. For some time past, the annual amount of extracted salt has exceeded several millions of poods. The chief manufactures which are here noticed are those of red and yellow moroccos, felts, coarse linen, a very indifferent earthen ware, soda, and salt-petre.

In July 1794, the author returned to St. Petersburgh, prosecuting his journey by *Koslof* (*Eupatoria*), *Perekop*, *Kherson*, *Nicolaef*, *Elizabet-grad*, *Pultova*, and *Mosco*, without recording much that deserves to be particularly noticed.

As a traveller, this distinguished academician displays a patience and an accuracy of observation which stamp his pages with sterling value, while his descriptions of natural productions bespeak the hand of a master. His writings, however, will hardly be relished by those who receive instruction only when it is presented in a pleasing and amusing form. Having

never cultivated the graces of style, nor the alluring arts of diversified composition, he is indebted, to his translators for the common decencies of language: but no translator is allowed to supply those sentiments and lively reflections which beguile the uniformity of tedious narration. In the present instance, the language is, for the most part, plain and correct. Fourteen vignettes, twenty-seven plates, and three maps, illustrative of the different routes, greatly contribute to the embellishment and convenience of the work, but cannot fully compensate for its intrinsic heaviness.

We finish the whole survey with the melancholy reflection, that the Russian Government has done little to meliorate the condition of its new subjects. When will princes learn to prefer *improvement* to *extent* of territory?

Muir.

ART. II. *Scottish Scenery:* or, Sketches in Verse, descriptive of Scenes chiefly in the Highlands of Scotland: accompanied with notes and illustrations: and ornamented with Engravings by W. Byrne, F.S.A. from Views painted by G. Walker, F.A.S.E. By James Cririe, D.D. Dalton, Dumfries-shire. 4to. pp. 450. and 20 Plates. 3l. 3s. Boards. Cadell and Davies.

IN this versified account of a series of well-known stages, the Rev. author conducts his reader on the *Petit Tour* of the Highlands of Scotland. The stages, which determine the chapters or sections of the poem, are, from Edinburgh to Queensferry, from Queensferry to Kinross, from Kinross to Perth, from Perth to Dunkeld, from Dunkeld to Blair, from Blair to Taymouth, from Taymouth to Killin, from Killin to Tyne-drum, from Tyne-drum to Dalmally, from Dalmally to Inverary, from Inverary to Arroquhar, from Arroquhar to Rosneath, from Rosneath to Luss, from Luss to Drymen, from Drymen to Glasgow, from Glasgow to Hamilton and Lanark, and from Lanark to Hamilton and Kirk of Shots. At the latter place, the poet abruptly hangs his harp on a *peat stack*, (there being no willows in the country,) and leaves on the public mind the painful impression that he still loiters among the fogs and morasses of a sterile and Beotian district.

To sustain the appropriate character of descriptive poetry, over such a length of ground, and to awaken interest or gratify the love of novelty by sketching, in blank verse, and in one hundred and sixty-three quarto pages, a tract of country which has been of late so frequently described, are tasks which might alarm the most courageous bard: but Dr. Cririe encounters them with a firmness truly heroic; and issuing forth, arrayed

in

in the breast-plate of Truth and the helmet of Nature, he invokes no muse,

'Nor Mountain-nymph, nor Naiad from the stream.'

As Muses, Mountain-nymphs, and Naiads are, however, rather coy and pettish damsels, we have more than once, in the course of our progress with Dr. Cririe, had cause to regret that he did not treat them with a little more gallantry and respect. We mean not to insinuate that the work is destitute of poetical merit: on the contrary, a few passages, some of which we shall extract, are highly creditable to the author's taste and feelings. The description of Loch-Lomond, for example, which was formerly published by itself, and is now, in an enlarged and corrected form, incorporated with the present work,—the section intitled *from Tyne-drum to Dalmally*,—the address to Ossian,—and 'the Wanderer,'—may be selected as the most impressive parts of the performance. The eulogy on Lord Melville is likewise penned with some emotion, and deserves to be rewarded by a chaplainship:—but we are more pleased with these lines:

'How vast His power, that launch'd those shining orbs
In empty space, and bade them circling roll
Their mighty rounds eclipsing and eclips'd,
In mystic dance; from age to age upheld,
Unerring in their course! Beyond that sun,
Afar, ten thousand thousand systems roll,
And countless orbs, the seats of life and joy,
Revolving worlds that croud the vast profound,
And dread Omnipotence aloud proclaim,
But far transcend the reach of human thought,
To scan their distance, magnitude, and laws.'

The description of the plague which raged in Scotland, 1645, is also worthy of quotation:

'The shades of beauties, in their gayest bloom,
That to the desart fled, when dire disease,
Wide-wasting, burst the bonds of social life,
And all its soft and tender ties dissolv'd.
While dire dismay and terror fill'd the land,
With winged speed, the wide contagion spread,—
The desolating scourge of Eastern climes,
That frequent lays the crouded city waste.
Then, as the frighted pigeon flies the storm,
Sweet Innocence and Beauty much afraid,
Their native home and all the world forsook.
On Almond's banks, in bands of friendship join'd,
In vain they sought to shun the arrow swift,
That flies by day unseen, and, in the night,
Unerring works, on man, the work of death,

While

While bird and beast its poison'd point escape.
Sweet Friendship sooth'd their solitude in vain,
While Love intruded, though with Virtue join'd,
And all his vows sincere. Ah! Love himself
Breath'd deadly poison through the tainted air.—
Fond youth, no more in sweet suspence, thou view'st
The peerless charms of each, alternate lov'd:
The blast of death already nips their bloom:
The rose and lily wither and decay,
And all their sweets fast hasten to the grave.

'Ill fated youth, when first the symptoms dire
Thine eye beheld, in anguish how extreme!
What poignant grief thine inmost bosom pierc'd!
Yet, happy thou, in equal fate conjoin'd;
For soon shall theirs thy lovelorn shade rejoin,
Where Peace and Joy immortal crown the blest,
Exempt from all life's various ills below.'

A storm on Ben Lomond is thus depicted:

'High on the East, thy great Ben Lomond rears
His lofty head, and hides it in the clouds.
These, oft attracted by his tow'ring height,
Stop short their airy flight, and form a veil,
Which dark and thick descends. Condensing still,
Part slowly sails along, and swelling, shrouds
The neighb'ring hills: the glens how dark between!
The winds are hush'd:—the birds expectant pause:—
The ox, with wistful gaze, eyes the deep gloom.
Nor voice of man is heard; nor pipe, nor horn;
But awful silence reigns, and boding fear.

'Sudden, athwart the gloom, the light'ning's glance,
As quick reflected by the placid lake,
With livid glare darts bright:—Anon, sublime,
In awful majesty the thunder rolls,
Onward it rolls, and loud and louder roars
In bursting peals successive, heard afar;
Re-echoed oft by rocks and caverns deep,
From all the neighb'ring hills, till, circling round,
Still gaining force, again it bursts, a peal
That stuns the ear. Rocks dash'd on rocks are heard
Rattling around. The stoutest heart, appall'd
With wild dismay, scarce dares to eye the gloom,
Deep seam'd with frequent streaks of moving fire,
Darting in rapid gleams from cloud to cloud.
The clouds are seen in wildest tumult mix'd:
And now—a mighty flash, with fearful glare,
Wide opens half the sky, and swift descends,—
To shivers rends the aged knotted oak,
Or scaths the pine, and furrows deep the ground.
Sonorous falls the hail;—or heavy rain,

Pouring

Pouring in streams, resistless rushing down,
Plows the red mould, and bears it to the main.
Nature convuls'd, the everlasting hills
Appear to totter, and the total wreck
Of all terrestrial objects seems at hand.'

It must, however, be confessed that the concentrated excellence of these and other passages will not atone for the conciseness and poverty of language with which the Carse of Gowrie, the Pass of Killicrankie, Blair in Athol, Taymouth, Bothwell Castle, the Falls of Clyde, Barncleugh, &c. are passed in review. Neither will it cover a multitude of sins which may be classed under the designations of tame, prosaic, and *enumeratory*. By the last epithet, we would be understood to denote the substitution of *proper names* for gentle poesy. A few of these catalogues will suffice as examples:

' Hence old Edina, Stirling Castle walls,—
Hence Forth, the Eden, and the Tay are seen.'

' Fam'd Abernethy, regal now no more;
Its wond'rous tow'r, the widely spreading Tay
Landlock'd, illumin'd by the morning sun;
Dundee, low seated, wrapt in rising smoke;
Its verdant conic Law, sunk to a knoll.
And distant Angus, lost in hazy clouds;
Deep in the centre glide the Earn and Tay;
Beyond their winding navigable streams,
Hid in the bosom of its rising woods,
Stands Errol, antient seat of noble Hay,
And Castle Lyon founded on a rock,
And tow'ring high, a princely mansion fair;
With many a gay and beauteous seat around,
Though great, of less renown. There on the left
Strath-Earn, Moncrief, Kinnoul, and Sidly hills,
In order due, th' enchanting prospect bound.
' Descending still, Balmanno on the left,
Pitcaithly wells and Duplin castle old,
With all the waving woods of Invermay.'

' His castle, lovely lake, and mountains high,
Taymouth, Loch-Tay, Drummond and high Ben Lawrs,
The church, the town, and bridge of Kenmore nigh'—
' The lime, the elm, the oak, the larch and pine,
The beech, and slender pensile weeeping birch.'

' —— Loch-Long, Cumbray, and Clyde,
Are near at hand; Gourock and Greenock seen
Across the flood; Port-Glasgow, Renfrew old:
Glasgow afar, its smoke and gilded spires,
Scarce break the level horizontal line.
Nearer Dumbarton's wond'rous rocks and hills,
Dumbuck, Dunfin, and, 'mid the tide, Ardmore,

Nor let me here at hand the lake forget,
Gair Loch, with all its beauteous shores and woods,
The noble seat of Ardincaple fair,
Which vies with Great Rosneath, already high,
And rising still in beauty and renown.'

The occurrence of prosaic sentences is not less frequent:

' —— Hard by Loch Orr at hand,
See where his camp, well fortified, was pitch'd:
'Twas there his conqu'ring bands a check receiv'd.
In after times, the Castle old was built,
In days when Canmore fill'd the Scottish throne.'

' The stately bridge of Aberfeldy now
We cross; along the pleasant banks of Tay,
Seen on the right, we pass, and mark afar
Glenlyon old, and ruin'd Castlegarth,
With lofty mountains to the north and west.'

Torpid sloth, indolence supine, shelving slope, &c. are instances of redundancy.

The tourist is moreover not neglectful of the art of sinking:

' Passing along, high on the right appears
The far-fam'd *bowling-green* of great Argyle.'

' —— placid and calm
The twilight dim descends, and changeful forms
Croud the uncertain view, 'mid hills unknown,
Veil'd with the sable curtains of the sky,
Which slowly shifting close around. Meanwhile,
Fancy, and wild Imagination's pow'r,
The various forms of lakes and islands trace,
Their banks with groves of tufted trees adorn'd;
Meand'ring rivers, winding smooth and slow,
Illusive, gliding 'twixt the op'ning clouds.
Imposing thus on reason's dormant reign,
Harmless amusement soothes the vacant mind.
A light dispels the charm. *We stop at Weem.*'

The Doctor is uncommonly temperate in his use of figures. The Tay is, indeed, likened to an *oak:* but, the simile growing somewhat unwieldy, it at length gives way by the *swift descent of the branches.*

That we may conclude these extracts with *éclat,* we shall transcribe the description of the earthquakes at Comrie:

' Yet oft Glen Aistney's forest wild hath felt,
And Comrie, too, the Earthquake's awful shock:—
The *shock concussive,* and *explosion loud*
Have frequent fill'd the swains with dread affright.'

To the larger poem, Dr. Cririe has subjoined ' Loch Ketrin;' ' in which, being more a work of fancy, the reins of imagi-

imagination are held with a freer hand.' We may at least safely assert that, being more of a legendary than a descriptive cast, it is executed in a manner far less exceptionable than the 'Scottish Scenery.'

From the prose reflections, which are rather ostentatiously subjoined to this subordinate piece, we collect the novel and ingenious opinions that 'singular situations call forth unusual exertions,'—that 'industry and contentment work wonders,'—and that 'in every situation of society, the thief and the robber, but especially the murderer, ought to be exterminated;'—and "this leads us to observe" of the notes and illustrations, which occupy a very considerable portion of the volume, that they abound in trite and undisputed allegations. Thus, though the line

'Beauties successive rise on either hand'

seems to require no explanation, it is honoured with a special note, intimating that 'the fine arts tend to improve, refine, and render more permanent and complete the pleasure we receive by the eye and the ear. Those who are charmed with the beauties of Nature, must frequently desire and wish for a power that can be possessed by few, that of transferring and preserving the exact copy and resemblance of the landscape with which they are delighted. When we feel our own powers inadequate for the accomplishment of our wishes, we naturally have recourse to those we judge better qualified.'

Remarking a reference at

'Our friend, whose presence heighten'd every joy,'

we naturally looked for the name of the individual, but were dismissed with the truism, that 'man is naturally fond of society; but those alone who have tasted the sweets of virtuous friendship can tell how much participation adds to enjoyment.'

The biographical notices of Admiral Greig are terminated by the very acute and profound reflections, that 'extensive and commanding prospects have, perhaps, a tendency to give elevation of mind: at any rate, we see those bred upon the shore take more readily to a sea-faring life.'

Again, we are gravely told that 'a taste or relish for the beauties of Nature is not equally strong in all,'—that 'different persons delight in different scenery,'—and that 'the manufacturer, who gives employment to the industrious, encourages the arts, and enriches his country, merits the highest encomiums.'

The Doctor's preference of Wilson to Claude rather startled us, till we found him preferring the *whortle-berry* to the *grape*, pronouncing the unfortunate expedition to Darien to be 'the

most glorious of antient or of modern times,' and advising 'whoever wishes to be master of the English language in its greatest purity and perfection, to study the broad Scotch, the old English, and the German language in its different dialects.' From these pure classical sources, our Rev. author probably borrowed *scart* for *cormorant*, *chapman* for *pedlar*, and various expressions which an ignorant critic of the present day would term low and aukward.

By far the largest portion of the notes is avowedly borrowed from the Statistical Reports of the parishes in Scotland, Wheatley on Gardening, Burn's Poems, &c. &c.

In these different ways, has Dr. Cririe contributed to the production of a sizeable and handsome quarto volume, embellished with twenty elegant engravings (which really deserve much praise); and thus, as a 'manufacturer, who gives employment to the industrious, encourages the arts, and enriches his country,' he may consider himself as intitled to the 'highest encomiums.'

Muir.

ART. III. *Remarks on the Constitution of the Medical Department of the British Army*, with a Detail of Hospital Management; and an Appendix, attempting to explain the Action of Causes in producing Fever, and the Operation of Remedies in effecting Cure. By Robert Jackson, M.D. 8vo. pp. 351. 7s. 6d. Boards. Cadell and Davies.

MEDICAL practitioners in the army possess many important advantages in the study of diseases. They are in general enabled to see them from their commencement, and can therefore become the better acquainted with their nature and progress: they are not fettered by the prejudices of their patients, but can always enforce a prompt and steady obedience to the plan of medical treatment or regimen which may be thought necessary; and an opportunity is afforded, by the confinement of their attention to the care of a certain number of individuals similarly circumstanced, of carefully observing the effects of seasons, local situation, and various other particulars which are capable of influencing the human body. The introduction of new and promising methods of treatment in obstinate diseases, if in opposition to prevailing habits of opinion, will frequently subject the private physician to so much undeserved opprobrium, in case of an unfortunate result, as is apt to discourage him from any attempts to improve the practice of his profession, by a deviation from established usage. In the army, however, the medical officer feels no such restraint;

restraint; and he has therefore an opportunity, if he possesses ability, zeal, and candour, of rendering the most essential service to his profession,—not by making the brave defenders of his country the subjects of useless or dangerous experiments, but by adopting, for their more effectual relief, such improvements of practice as reasoning or judicious observation may recommend.

It is to be lamented that the nature of a military life is not the most favourable to those habits of study and attention, which are necessary for profiting by the advantages enjoyed in it; and we are therefore disposed to give the more credit to those army practitioners who, like Dr. Jackson, continue throughout life to be zealously interested in the improvement of their important studies. Government have of late years, with much propriety, increased the rank and emoluments of the medical department of the army, and have thus given a degree of encouragement to well-educated men, which must be highly advantageous to the service. We shall not presume to determine whether that portion of incitement be yet offered, which is sufficient to induce gentlemen of the description which we mention, to enter into and remain in the army: but, as the rank and emoluments of the medical profession in this country have a considerable tendency to insure the efficiency and respectability of the private practitioner, the same good effects, we may remark, must follow in the army. The pay of the military surgeon and physician is not altogether to be considered in reference to that of other military officers. The latter may go on in progression to the highest dignities of the field, and, independently of their pay, are rewarded by military glory for the dangers and inconveniences to which they may be subject: but the medical officer, as Dr. Jackson well observes, has no such advantages.

'In the field of action, the surgeons of regiments are frequently in the range of fire, and in sieges they run equal risk with other officers: they are thus exposed to danger; but it brings no glory, for the danger is passive. In performing the duty of hospitals, the medical officer is also exposed to dangers, even formidable dangers from the contagions of disease; but glory does not attend such dangers: they bring no dazzling trophy; they are not encountered to destroy a foe, but to save a friend. The effect does not stand prominent in the public eye; it possesses no brilliancy, and no general attraction;—its reward consists in a satisfaction of mind,—private, but pure.'

The strictures of Dr. Jackson, on the medical constitution of the army, shew that he has taken an enlarged and liberal view of the subject; and whatever differences of opinion may arise on various particulars of detail, the propriety of

the principle for which he so strongly contends, of holding out the inducements of rank and emolument to those who may join the medical department of the army, cannot be doubted. If those inducements are given, it is reasonable in return to require that such a previous education should have been received, as is likely to enable the medical officer to practise with honour to himself, and advantage to the country.—We agree with the present author in thinking that an examination is not to be regarded as an adequate criterion of medical fitness, but that those opportunities should have been enjoyed by the candidate for introduction into the service, which may be sufficient, with ordinary capacities, to secure the acquisition of moderate literary attainments, and a sufficient knowlege of the medical profession. To such Dr. J. would add a twelvemonth's attendance at a military medical establishment, which he recommends to be formed for this purpose at the Isle of Wight; where the student might have an opportunity of seeing practice, of being instructed by a proper person in the diseases most common to armies in Europe, or in tropical climates, and of receiving information on the economy and management of troops, and the superintendence of hospitals under various conditions of service.

Such an establishment as is here suggested would undoubtedly possess many advantages: but it would be extremely difficult to execute the plan, and to carry it on with complete success. Nothing so fully insures the ability and zeal of a teacher, whether in medicine or in any other department, as the making his emoluments the reward of his successful exertions; and we should be inclined to doubt the expediency of an institution, supported by government, in which *Interest* must necessarily have the principal weight in appointing the Professor, and in which a handsome and independent salary will remove the necessity of extraordinary exertion, even should the ability of exercising it be possessed. We do not coincide with Dr. Jackson in thinking that uniform principles, or an uniform mode of treating diseases throughout the army, is at all desireable, unless the precise standard of opinion and practice in medicine were clearly ascertained. In an ingenious mind, that spirit of observation and inquiry, which are so necessary for the improvement of his profession, are most highly favoured by a properly regulated distrust of what are called medical theories, by a sense of the imperfections of practice, and by a conviction that much is to be done towards removing them by individual exertion.

The observations contained in the first and second parts of this work relate, exclusively, to the constitution of the medical department of the British Army; and to the mode in which the Hospital of the Army Depôt in the Isle of Wight was conducted

ducted, while under the care of the author. They merit attention, though they enter too much into detail to allow of abstract or examination on our part.—One particular only we shall mention, which refers to the formation of the Army Medical Board. This Board is composed of three gentlemen, a Physician, a Surgeon, and an Inspector-General; who, in their individual or collective capacities, have the management of all the medical affairs of the army. The proper execution of a trust of this importance requires not only abilities and zeal, but leisure; and it is therefore with good reason that Dr. Jackson objects to the attention of these gentlemen being divided between their public duties, and the engagements of private practice. It would be highly proper for such a remuneration to be given to the medical board, as might intitle the public to their exclusive services; since thus, we are persuaded, the duties of that department would be more effectually and more independently performed.

The third part of this work is occupied in answering a serious charge brought forwards against the author by the physician and surgeon-general, in a letter to the Secretary at War. Those gentlemen stated that, in the hospital committed to Dr. Jackson's care, there had occurred 'an unprecedented number of deaths, frequent relapses, and tedious recoveries, with a debilitated state of the patients.' It is not our wish to take any part in this business: but it becomes us to remark that a special board, which was sent down to inquire into the accuracy of this statement, gave it as their opinion that the author was 'a zealous, diligent, and meritorious servant of the public, and full of humanity in the discharge of his duty;' that the increased mortality and disposition to relapses proceeded from causes which he could not direct nor obviate; and 'that there was no ground for the charge contained in Dr. M'Laurin's letter, of the universal and indiscriminate use of blood-letting and some other remedies therein mentioned.' The Commander in Chief was therefore officially represented as conceiving the 'unanimous opinion of the board, to have exculpated Dr. Jackson from all improper practice in the treatment of diseases, and in the care of the sick; and as being gratified in seeing, that an opportunity has thus been given to that most zealous officer, of proving his fitness for the important situation in which he is placed.'

The opinions which the author entertains with regard to the nature of fever, and the plan of treatment which he follows in the cure of it, are stated in an appendix, which occupies nearly one half of the volume. His principles and practice differ little from those which were detailed by him in a former work,

noticed by us a considerable time ago*, intitled "an Outline of the History and Cure of Fever endemic and contagious." He seems to have studiously aimed at making an abstruse subject still more obscure and forbidding, by the frequent introduction of new and uncouth expressions, not justified even by the nature of the subject which he treats, and certainly tending to convey the idea of an affected display of learning and singularity.

'The expression of life or animal action' is, with Brown, considered by the author 'as a forced condition,' and 'its manifestation as the effect of stimulation.' 'Alternate action and rest, however varied in period, necessarily follow each other, while cause and condition of organization preserve their relations.'

'A certain rhythm of movement is consequently a condition inseparable from a living animal body; as the integrity of the order and force of that rhythm is the index of health. But as movement is an expression of the presence of life, and rhythmical movement an expression of health; so the mode of health is liable to be perverted, the motions of the machine to be even finally arrested or annulled.'—

'Those causes, which disturb the rhythm of movement in order of time, or which change the quantity of its force, are causes of disease; as those which completely subvert it, so as to annul motion, are the causes of death.'—

'The scale of health (and health consists in action of effect,) has only one mode. The expression of want of effect in function, the consequence of derangement in rhythmical movement, the effect of the action of a preceding cause, is commonly termed debility,' which is 'the first visible, even supposable step of action arising from the operation of the causes of fever.'—

'The natural rhythm of movement, which obtains in health, is disturbed during the existence of fever; or rather, fever actually consists in a rhythm of movement irregular in time or force; hence the restoration of rhythm is necessarily the restoration of health. This is a clear point; but previous to such attempt of restoring the natural harmony of movement, it is often necessary to arrest the irregular course of the existing motions, in order to bring back, with greater facility and certainty, the form of the rhythm which has been lost; in the same manner, as it is often necessary to cause a military column to halt, when moving incorrectly, so that it may more easily lay hold of the regular cadence of the step. There are many cases, where this may be done boldly and without fear; some where it must be done with the greatest care and caution; and others, where it cannot be attempted without imminent risk, the movements being so rooted, that they must be permitted to go on to the appointed period and usual form of termination, unless where they absolutely threaten danger to life.— But, where the condition is present, which warrants the attempt of arresting the disordered rhythm of movement, previous to the ap-

* See M. Rev. Vol. xxx. N. S. p. 279.

plication

plication of causes calculated to excite motions analogous to those of health, the means differ, according to the circumstances of the case and condition of the subject. Of preliminary remedies employed in this view, bleeding and emetics are two of the most powerful and most generally applicable. When the diseased motions have been arrested, or subverted by the employment of these or other means, the pure air of the atmosphere, the universal and common stimulant of life, is often sufficient to solict the organic structure to resume its natural action. But, where the power of this fails, or is supposed not to be sufficient to effect the purpose, others which are of greater force, or which are capable of more direct management, are called in aid.'

From these extracts, our readers will be able to judge of the author's manner, and to form some idea of his opinions. As he places very great dependence on blood-letting in fever,—a circumstance in which his practice differs materially from that of the most judicious physicians of the present day,—we shall annex some of his observations on the use of this very important agent:

'The expression of debility, or want of effect in function, a necessary consequence of perverted rhythm in organic movement, is considered, at present, as the specific and primary expression of the action of the cause of fever, consequently the effect to be removed;—the removal of that effect is supposed to be accomplished by direct addition to the force of the moving powers. In the economy of a machine, the correct performance of the offices of which depends upon a due form of movement in time and force, the effect is regulated by the addition made to the energies of the moving power, or by the removal of resistances which interrupt the course; for resistance is necessarily implied in every act of motion. It is thus observed, that effect, or energy of movement, in certain conditions of disease, is often more assisted by taking away two pounds of blood, than by adding two pints of wine or other strong liquor. The fact cannot be disputed, for it occurs daily. It forms an important basis in regulating the movements of the animal machine. Abstraction has thus an effect, stimulative of the energies of movement. The change of condition, arising from a change of condition in the resisting power, has the effect of a direct stimulus; action consequently becomes more effective, though no power be visibly added, which can be supposed to give energy to the moving principle. The proofs of this are numerous. They can scarcely be supposed to have escaped the notice of persons of even the most narrow experience. For it is no unusual thing to observe, that persons debilitated to the last extreme, that is, persons in fever, who are, as it were, paralyzed, or not capable of producing a single action of effect, rise up instantaneously into full force and vigour, in consequence of a very copious bleeding. It may hence be inferred, that abstraction of blood has not, in its own nature, a positively debilitating effect; for in consequence of it, there instantly arises energy of movement, and action of the natural force.'—

'The

'The effects of bleeding are stimulative, relatively according to the circumstances of the subject: and they are extensive, for they are felt in all parts of the circulating system, and consequently, through the whole extent of the animated machine. The abstraction of blood, by its express effect, diminishes the quantity of a body to be moved; and thereby increases the power of the mover: it thus facilitates motion; but this is not all. The diminution of the quantity of blood, and change of movement in consequence of such diminution, is in some manner productive of change of condition at the sources of life: motion is affected,—changed, even suspended; diseased motions are arrested; an opportunity is thereby furnished for the more effective action of those powers, which are provided and expressly calculated for the stimulation of the due action of health. Bleeding, as it is the most manageable power, so it possesses the most absolute influence over animal movement, either as directly effective of a final purpose, or as preparatory to the action of other means necessary to insure the final purpose. Bleeding arrests disordered movement, restores, or increases susceptibility of impression; therefore, where that is deficient, it is, in point of time, the first on the list of remedies. But while valuable, indeed indispensable, in one case; it is unnecessary, even dangerous in others; for it is useful, or it is not admissible, relatively, according to the condition of the subject.'—

'In the earlier stage of fever where the pulse in its motion is irregular in time and force; in its action, quick, hard, irritated, and labouring to overcome a resistance; or where it is regular in time, but sluggish in action,—oppressed, and without energy, that is, without freedom of expansion and celerity of contraction, the effects of bleeding are equally beneficial, though the conditions be seemingly different. The circumstances, which accompany these opposite states of the pulse, are also different and peculiar. In one, the respiration is quick and hurried,—and the breath is hot; in the other, respiration is oppressed, interrupted with sighing, or connected with a difficulty of expanding the chest,—as if from want of power,—without interruption from pain. The pain of the head, in the one, is rending and tensive, with strong pulsation of the carotid and temporal arteries,—and with great heat on the forehead; in the other it is heavy and dull, with stupor and inability of commanding thought,—with a clammy, and sometimes a cold forehead. The countenance, in the one, is agitated and confused, with marks of agitation, expressive of pain,—sometimes threatening and grim; in the other it is heavy and torpid, sometimes dark, bloated, and inanimate. In the one the skin is thick, the surface dry and distended; in the other, damp and greasy, without that activity of life, which occurs in natural perspiration. In one the heat is deep, concentrated rather than superficial,—ardent, rather than warm; in the other it is often below the just point of heat in health, but its impression is different from that which the heat of a healthy body imparts,—known, by sensation to persons of experience, but not easily described. In one, the pains in the back and limbs are severe, and all the joints seem as if they were broken and unhinged. In the other, there is torpor,—an inability of producing action of effect rather than any excess of pain. In both, the secretions are

suspended with a sense of fulness and tumult, or with marks of bloated stagnation and inability. These conditions are different externally; but they are often only parts in the same chain, under different circumstances of expression;—they are under the influence of the same remedy in the processes of cure. This form of fever, whether appearing with the marks of irritation or suspension of action, (for that appears to be an accidental circumstance,) is more common in dry weather and in the spring season, than at other times, or in other circumstances. It is common in excessive hot and dry weather in Europe; and it is common with Europeans, as the first disease, after arrival in the tropical climates, particularly in dry situations and in dry weather; or under change of condition, from free air and the practice of exercise in free air, to crouded places and a state of rest,—as in embarkation in crouded ships. In one case, the circulation seems to stagnate, the blood moving slowly in the veins, as if from the operation of a suspending power; in the other, movement is tumultuous, but circulation is impeded. In both cases, seemingly so different, bleeding is an indispensable remedy. If properly managed, it either effects a safe and speedy cure, or it paves the way for a cure being effected by other means. In the case of tumult, and irritation more particularly, the blood ought to be drawn from a large orifice,—not measured by ounces, but allowed to flow till the end is attained, that is, till the tensive pains, sense of fulness, and the sense of resistance in the pulse be no longer perceived, the movement becoming regular, free, and open; or, till the movement, from being sluggish, languid and oppressed, become brisk and energetic, till the countenance brighten up, till the power of expanding the chest be restored, till the skin be relaxed, and till the secretions resume their course,—an effect indicated by the breaking out of a general perspiration, by sickness, vomiting, evacuations by stool, or by faintness. It is seldom that less than twenty ounces will ensure this purpose in a violent disease. It may even sometimes require forty to produce complete effect; but it is necessary that effect be produced; and it will be produced by perseverance, for it is presumed, that it has been previously ascertained, that the remedy in the case, consists in bleeding properly conducted. The most scrupulous may rely with confidence, that the quantity of forty, even of fifty ounces will not bring life into danger in the commencement of a fever, where the conditions are such as have been described. It is safe, and it is even frequently adviseable to continue it till fainting actually takes place, or till a disposition to faint is strongly felt; for it is under such circumstances, that susceptibility of impression is restored; an end, when effected, which lays the foundation for a speedy and a safe cure. In such case, the application of pure air, the common stimulant of life, is often sufficient for the purpose; at least the application of others, more powerful and properly managed, renders the process almost certain*.

'In

'* There may be some of the learned perhaps, who will not be displeased to see that the authority of Galen sanctions a practice fully as bold as that recommended in this place. The example is the case of

'In the other condition of general fever, where the pulse is open and unconfined, expanding, or as it were rising to the surface, the heat superficial warm, rather than ardent or pungent, the skin soft, thin, giving an impression of buoyancy and elasticity; the countenance clear; pains, if they exist, of a sharp nature, flying through different parts, but not connected with sensations of weight and oppression, bleeding is not by any means necessary.'

Dr. J. adds, however, that the abstraction of a small quantity of blood, 'to be limited to a measure not exceeding twenty ounces,' will be serviceable in cutting short the disease.

We have deemed it necessary to be thus diffusive in our extracts from that part of the present work which relates to the use of venesection, because it is a subject of the highest importance, and one which has brought considerable opprobrium on the author. The respectable documents in favour of its success intitle it to consideration: but, at the same time, we should require the authority of farther trials, to induce us to venture on a practice which appears to be in so high a degree dangerous. When well authenticated facts are opposed to the experience of the most able of the profession, it becomes the liberal-minded practitioner to pause; and, while he would avoid endangering the life of his patient by a daring experiment, at the same time to recollect that it is his duty to omit nothing which may be likely to prove serviceable.

In cases in which bleeding is considered to be improper, Dr. Jackson has recourse to emetics, which he also gives with the view of arresting the 'perverted rhythm of organic movement.' When this has been effected, or at least 'susceptibility of impression has been restored to organism,' 'the next, the great, and the final effort is directed to the means of bringing back a movement similar to health.' This he endeavours to accomplish by cold bathing, immediately succeeding to warm; and when this and the other means employed have not produced

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of a young person, ill of a strong fever of the kind, considered as connected with plethora. On the beginning of the third day, Galen determined to bleed him. Αφαιρω τοινυν αυτου εξεπιτηδες, ὡς λειποθυμιαν επιγενεσθαι, μεγιστον τι ϛοηθημα τουτο πυρετων συχνων εν ισχυρᾳ δυναμει, και τῳ λογῳ και τῃ πειρᾳ διδαγμενος, πρωτον μεν γαρ εις εναντιαν καταστασιν αφικνειται ταχιστα ψυχομενον εν τῃ λειποθυμιᾳ το σωμα, τουτου δ' ουτε τοις καμνουσιν, ουδ' αυτῃ τῃ διοικουσῃ τα ζωα φυσει δυναίτ' αν τις ἑυρειν ἰδιον ηχρηστοτερον. επειτα δ' εξ αναγκης εν τοις τοιουτοις σωμασι ἑπεται διαχωρησις γαστρος, εστι δε ὁτε και χολης εμετος, εφ' οις ευθυς νοτιδες απο παντος του σωματος, η ϛδρωτες, ἁπερ ουν κακεινω παντ' εξης γενομενα, παραχρημα τον πυρετον εσϛεσαν. ὡστε τινας των παροντων ειπειν, εσφαξας, ανθρωπε, τον πυρετον. De Curat. Morb. Lib. III. Tom. IV. edit. Bas.—The above is a case in point,—strong in fact, and well reasoned,—the young man fell into a profound sleep,—the disease was completely extinguished.'

relief,

relief, he recommends gestation, 'or the act of transporting sick persons in the open air in carts, carriages, or other conveyances, exposed to all the chances of the weather.'—Bark he employs to prevent the periodical recurrence of diseased action in periodic fevers; and wine and opium 'when susceptibility of impression is restored, but when the healthy movement is languid, scarcely supporting itself without foreign aid.'

Yell.

ART. IV. *The Correspondence of Samuel Richardson*, Author of Pamela, Clarissa, and Sir Charles Grandison. Selected from the original Manuscripts, bequeathed by him to his Family; to which are prefixed, a biographical Account of that Author, and Observations on his Writings, by Anna Lætitia Barbauld. Crown 8vo. 6 Vols. 2l. 5s. Boards. R. Phillips. 1804.

THE degree of merit to which Mr. Richardson was intitled as a novel-writer has long been appreciated; and though as a man also he was highly respectable, it may be asked why, after so long a repose, we should now conjure up his ghost to "revisit the glimpses of the moon?" The answer is ready. Not sufficiently satisfied with the praises so profusely lavished on him in his life-time as an author, Mr. R. looked forwards to a considerable portion of posthumous fame; and, in order to revive the recollection of the celebrity which he once enjoyed, he carefully preserved his own letters and those of his correspondents, that they might be served up to the public in the next generation. His vanity in this respect has betrayed him into something not altogether commendable; and since various collections of private letters have lately issued from the press, it becomes a matter of public concern to consider the propriety, morality, and natural tendency of this conduct. Mr. Steevens, in his advertisement to the edition of the twenty plays of Shakspeare which were published in the life-time of our immortal poet, thus delivers his opinion on the subject:

"The benefits of the art of printing are depraved by the facility with which scandal may be diffused, and secrets revealed; and by the temptation by which traffic solicits avarice to betray the weakness of passion, and the confidence of friendship.

"I cannot forbear to think these posthumous publications injurious to society. A man conscious of literary reputation will grow in time afraid to write with tenderness to his sister, or with fondness to his child; or to remit, on the slightest occasion, or the most pressing exigence, the rigor of critical choice, and grammatical severity. That esteem which preserves his letters, will at last produce his disgrace; when that which he wrote only to his friend or his daughter shall be laid open to the public."

As far as Mr, Richardson's own compositions are concerned, no violation of delicacy and of the confidence of friendship has been committed: but we apprehend that the spirits of some of his correspondents have just ground of complaint for the liberty here taken with their letters. We are persuaded that Lady Bradshaigh, for instance, never supposed that her letters to the author of Clarissa, written to unbosom the sensations of the moment, and for the exercise of a reflecting yet playful mind, were to be made public; and we decidedly think that such a use, *of such letters*, without an express permission, is not defensible.

We are informed by the fair editor and biographer, that Mr. Richardson had some thoughts of publishing this collection in his life-time; and we have no doubt that Mrs. Barbauld received this information: but no hint of this kind is given in any one of his letters, nor does he tell any of his correspondents that they may promise themselves a resurrection in a future period, when he had provided for his re-appearance on the stage, and for their participation in the honours of his posthumous fame. The letters of some of Mr. R.'s friends, however, are published with consent; and to this part of the work, the objections which we have made do not apply.

Having dismissed the inquiry respecting the propriety of the appearance of this miscellany; the next question is, What is its value?—It must be the business of this article to furnish an answer to the query. The correspondence passes chiefly between Mr. Richardson and several ladies, respecting his merit as an author, and discussing certain characters which he has introduced in his novels. The epistles are so full of compliments, and some are so fulsome and extravagant, that Mr. R. appeared to us to resemble a lady, formerly of our acquaintance, who made it a rule to preserve every letter, or note, which contained any flattering or civil expression. Gratifying, however, as addresses to his pride and vanity may have been as proofs of popularity, modesty and good sense should have prevented their appearance before the public; since it it must now contribute, not to exalt the merit of Richardson, but merely to excite a smile against him, to find one of his correspondents telling him that he wishes that 'a thousand volumes hadproceeded from his *divine* pen;'—another, that 'he is truly made in the image of God, has monopolised all the Christian, all the social virtues and graces to himself;'—and another that 'he is indeed a wonderful author,' &c. &c. This adulatory incense, thus presented to Mr. Richardson, was made peculiarly acceptable by the degrading manner in which cotemporary writers are treated. '*His* novels are of more value than all that *Warburton* has ever written:' *his Clarissa* is immortal,

mortal, but 'the run of *Tom Jones* is over;' *he* is all wit and fancy, but *Fielding* is 'without invention.' In short, according to the evidence now before us, Mr. Richardson was the greatest literary luminary of the seventeenth century. Yet we suspect that, great as he was made to appear in his own imagination by the success of his writings and the flattery of his friends, the present age cannot be induced to look back to him with very lively interest. We think, therefore, that the fair editor should have discreetly suppressed with a bolder hand. We are assured indeed that, could we have seen the whole collection, and compared it with the part which has been selected for the press, we should be convinced that she has had 'some mercy on the public.' It may be so: but this mercy should have been farther extended, since many of the letters are scarcely more worthy of publication than the ordinary notes which pass between friends. Mrs. B., however, has endeavoured to represent the circulation of private correspondence in an important point of view; and we transcribe her representation, leaving the reader to decide how far it applies to the volumes before us:

'Nothing tends so strongly to place us in the midst of the generations that are past, as a perusal of their correspondence. To have their very letters, their very hand-writing before our eyes, gives a more intimate feeling of their existence, than any other memorial of them. To see the heart that is now chilled with age, or cold in the dust, pouring forth its first youthful feelings; to see the hopes and fears, the friendships and animosities, the pains and cares of life, as it passes on, inspires the soul with a tender melancholy. We see some, now established in fame, who at first advanced timid and doubting of their own powers; others sunk into oblivion, who had the highest confidence in them; we see secret kindnesses brought to light; and where there has been affectation of any kind, we see it did not avail, but that the man is known, and the real motives of his actions, through all the glosses he puts on. We compare the tar-water of one age with the medicated airs of another, and the waters of Tunbridge with the sea-bathing places, and we find both equally inefficacious against the long-rooted malady; and touched with a deep feeling of the vanity of life, we cry out with Thomson—

'Where now are fled
Those busy bustling days—those gay spent nights—
Those veering thoughts—those longings after fame?
All now are vanish'd! *virtue* sole survives.
Immortal, never-failing friend of man,
His guide to happiness on high.'

Before we take farther notice of the correspondence here exhibited, we shall pay some attention to the biographical account of the principal personage, with which it is introduced; since

since Mrs. Barbauld has exerted her cultivated mind to make this narrative amusing, and since a variety of critical and ingenious remarks make amends for the few incidents which occur in the life of her hero.

Mr. Samuel Richardson, as his biographer observes, was 'one instance, among innumerable others, of natural talents making their way to eminence, under the pressure of narrow circumstances, the disadvantage of obscure birth, and the want of a liberal education.' He was the son of a joiner, (a business then more distinct from that of a carpenter than it now is with us,) who, for certain reasons, on the defeat and execution of the Duke of Monmouth, fled from London into Derbyshire; where, in the year 1689, the subject of this memoir was born, but in what particular place cannot now be known. 'It is said that Richardson, from motives known only to himself, always avoided to mention the town which gave him birth.' His biographer supposes that this concealment arose from no littleness of mind, since he, without reserve, has related the obscure and narrow circumstances of his early life; yet it is difficult to account for it on any principle belonging to *greatness* of mind. According to his own statement, he was originally designed for the church: but some heavy losses, sustained by his father, having disabled him from defraying the expences of an education proper to qualify the son for that situation, at the age of fifteen or sixteen Samuel was obliged, with the mere accomplishment of common school learning, to make choice of a business:

'Some of the admirers of Richardson (says Mrs. B.) have wished to raise his character by asserting, that he possessed a knowledge of the classics; but his own assertions are frequent in his letters, that he possessed no language but his own, not even French. It is said, indeed, that Dr. Young and he have been heard to quote Horace and other classics in their familiar conversations, and the letters of the pedant Brand in Clarissa, which are larded with Latin quotations, are adduced as proofs of his scholarship; but, with regard to the latter, it seems probable, as may be seen in the letters, that he was assisted by his friend Mr. Channing; and, as to the former, it is not unlikely that he might be familiar with a few of those Latin phrases which are used, in a manner proverbially, by scholars, as the garniture of their discourse; and that he might also remember something of the rudiments, which he probably learnt at school, neither of which circumstances imply any real knowledge of the language. His deficiencies in this respect he often lamented; and it is certain his style is as far as possible from that of a scholar. It abounds with colloquial vulgarisms, and has neither that precision, nor that tincture of classic elegance, which is generally the result of an early familiarity with the best models.'

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If, however, Mr. R. was ignorant of the learned languages, he was fond of reading, was early noted for invention, displayed a fondness for letter-writing, and, when not more than thirteen years old, was employed by three young women to give them outlines to copy, or correct, for answers to their lovers' letters. Here, perhaps, was the origin of that style of novel-writing in which Richardson was afterward distinguished.

In the year 1706, he was bound apprentice to Mr. *John Wilde, of Stationers' Hall.* After the expiration of the usual seven years, he continued 5 or 6 years working first as a compositor, then as corrector of the press to a printing-office, and lastly as overseer; and thus gradually progressing in his trade, he took up his freedom, and commenced business for himself in a court in Fleet-street; whence, as his concerns grew more extensive, he removed into Salisbury-court. Here he soon became rich, and celebrated, not only as a printer, but for exerting his genius as an author, assisting 'the booksellers with indexes, prefaces, and, as he styles them, honest dedications.' Through the interest of the Speaker, Mr. Onslow, he was employed to print the Journals of the House of Commons, in 26 volumes folio; and, in 1754, he was chosen Master of the Stationers' Company,—an office, we are told, which is not only honourable but lucrative.

Mr. R. was twice married; his first wife, Allington Wilde, (his master's daughter) died in 1731: his second, who was the sister of Mr. James Leake, bookseller at Bath, survived him. By the former, he had five sons and one daughter; and by the latter, five daughters and one son: but all of his sons, and most of his daughters, he buried. In the year 1760, he purchased a moiety of the patent of law-printer to his Majesty; and, as a man of business, he was in a situation to make a comfortable provision for his family:

'But (continues Mrs B.) the genius of Richardson was not destined to be for ever employed in ushering into the world the productions of others. Neither city feasts and honours, nor printing law books and acts of parliament, nor the cares of a family, and the management of so large a concern of business, could quench the spark that glowed within him, or hinder the lovely ideas that played about his fancy, from being cloathed in words, and produced to captivate the public ear. The printer in Salisbury-court was to create a new species of writing; his name was to be familiar in the mouths of the great, the witty, and the gay, and he was destined to give one motive more to the rest of Europe, to learn the language of his country. The early fondness of Mr. Richardson for epistolary writing has already been mentioned, as also that he employed his pen occasionally for the booksellers. They desired him to give them a volume of Familiar Letters, upon a variety of supposed occasions. He began; but,

letter producing letter, like John Bunyan, "as he pulled, it came;" till, unexpected to himself, the result was his *History of Pamela.*'

We shall not transcribe the account of this his first work, which was published in 1740; suffice it to remark that, as a new species of novel-writing peculiarly calculated to promote the cause of virtue, it was received with a burst of applause from all ranks of people. Encouraged by success, Mr. R. proceeded next to the composition of *Clarissa*, a performance on which his fame is principally founded; and which, says Mrs. B. 'will transmit his name to posterity, as one of the greatest geniuses of the age in which he lived.' This production, which is elaborately criticized by his biographer, has no doubt great merit. It interested and agitated his numerous readers to the highest pitch, and drew on him numerous correspondents who felt peculiarly anxious for his imaginary characters, and warmly expressed their wish, as the story advanced, that the pathetic and heart-breaking detail should terminate happily. Richardson wisely resisted these solicitations, though urged with great vehemence and dexterity even by a Lady Bradshaigh: but, though the moral of his piece is complete, his principal characters are out of nature; and we question whether Clarissa can now be read with the enthusiasm with which it was sought at its first appearance. Mrs. B. however pays Richardson the deserved compliment of having drawn, in Clarissa, 'the triumph of mental chastity, uncontaminated, untarnished, and incapable of mingling with pollution.'

Having written two works, in each of which the principal character was a female, he determined to exhibit an example of *a perfect man;* to which undertaking 'he was partly stimulated by the attacks of his female disciples: who, in answer to the reproaches which he cast on them, of liking Lovelace too well, observed to him that "he had given them nobody else to like." This deficiency is supplied in Sir Charles Grandison. The strictures which are made on this novel are judicious, but it is needless for us now to discuss its excellencies and defects.

In addition to these three novels, Richardson published a volume of *Familiar Letters;* a *Paper in the Rambler;* and an edition of *Æsop's Fables, with Reflections;* to which may be added a volume of Maxims taken from Pamela, Clarissa, and Grandison.

On the style of this author, it is remarked by Mrs. B. that

'It is not in proportion to his other excellencies of composition. He wrote with facility; expressions, as well as thoughts, flowing readily to his pen; but we do not find in his writings, either the ease and elegance of good company, or the polished period of a finished author. They are not only overloaded with a redundance of complimentary expression,

expression, which gives a stiffness to the dialogue, particularly in his Grandison, where he has most attempted to give a picture of genteel life, but they are blemished with little flippancies of expression, new-coined words, and sentences involved and ill-constructed.'—

'His style, however, has the property of setting before the reader, in the most lively manner, every circumstance of what he means to describe. He has the accuracy and finish of a Dutch painter, with the fine ideas of an Italian one. He is content to produce effects by the patient labour of minuteness.'

Mr. Richardson, in the double character of printer and author, drew around him a large acquaintance; his friendly qualities, and warm hospitality, both in Salisbury-court and at his country retreat, first at North End near Hammersmith, and afterward at Parson's-Green near Fulham, made him generally respected; and his partiality to the society of females evinced the amiable qualities of his heart. His voluminous correspondence sufficiently proves his fondness for letter-writing, which he prosecuted in various directions, notwithstanding a nervous disorder under which he laboured, and which he often laments. In 1755, he was much occupied by building in town and country, and, in 1757, the marriage of his daughter Mary was accomplished. He now allowed himself some relaxation from business; and in time he found leisure, if he had possessed health, says Mrs. B.

'To enjoy his reputation, his prosperous circumstances, his children, and his friends; but alas! leisure purchased by severe application often comes too late to be enjoyed; and, in a worldly, as well as in a religious sense,

——————— When we find
The key of life, it opens to the grave.

'His nervous disorders increased upon him, and his valuable life was at length terminated by a stroke of an apoplexy, on the 4th of July, 1761, at the age of seventy-two. He was buried, by his own direction, near his first wife, in the middle aisle, near the pulpit of St. Bride's church.'

Of Richardson's moral character, it is remarked that he was sober, temperate, regular, and assiduous; and that he was distinguished for high integrity and undoubted honour. As a father and husband, however, it is confessed that he had a formality and stiffness of manner, though to young children he was familiar and ingratiating. He lived, it is farther observed, in a kind of flower-garden of ladies, who were his critics, inspirers, and applauders. By them he was fed with praise; and it is allowed (which indeed cannot be now concealed,) that he had too high an opinion of his own talents: but, by a prudent suppression of many of the letters in the present collection, this shade of vanity would not have appeared to have been so broad a feature in his character.

Among other little circumstances relative to Richardson, it is mentioned that he took tar-water, then much in vogue; lived seven years on a vegetable diet; commonly wrote on a little board, which he held in his hand; used a chamber-horse, being quite a cockney, who had never learned to ride; carried sugar-plums in his pocket for children, and *had the honour* of giving bail for Dr. Johnson.

The correspondence of Richardson, which begins a short time before his first publication, and extends through the remainder of his life, includes (vol. i.) the names of Aaron Hill, Mr. (afterward Bp.) Warburton, Mr. Strahan, Mr. (Hermes) Harris, Mr. Cave, Lord Orrery, the Rev. S. Lobb, and Mr. W. Lobb. (Vol. ii.) Dr. Young, Mrs. M. Collier and Miss Fielding, Colley Cibber and Mrs. Pilkington, Rev. J. Hervey, Dr. B. Kennicott, Mr. Duncombe, Miss Highmore, Mr. Channing and Mr. Spence. (Vol. iii.) Mr. Edwards, Mrs. Klopstock, Miss Mulso, Miss Westcombe, Mrs. Scudamore. (Vol. iv.) Dr. and Mrs. Delany, Mrs. Donnellan and Mrs. Dewes, Miss Sutton, Mr. and Mrs. Sheridan, Lady Bradshaigh, under the name of Belfour. (Vol. v.) Lady Echlin (sister of Lady Bradshaigh,) Rev. Mr. Peckard, Rev. Mark Hildesley (Bishop of Sodor and Mann,) Rev. Mr. Loftus, Rev. Mr. Skelton, Rev. J. Stinstra, Mr. Defreval and Dr. Johnson, Mr. Sack and Mr. Reich. Vol. vi. is entirely occupied by the correspondence with Lady Bradshaigh.

Mrs. Barbauld has subjoined to the Memoir on the life and writings of Richardson, some short notices of most of the persons with whom he corresponded: but we are of opinion that these memorandums should have been prefixed to each set of letters, in the same manner as the note to the first series of the Bradshaigh correspondence.

The letters of Aaron Hill, the first in the series, are said by Mrs. B. to display 'a turgid and cloudy style;' and they are so abundant in panegyric, that Richardson himself wrote on the back of them 'too high praise,' when he should have thrown them into the fire. One of these epistles thus begins:

'Dear Sir, 'Jan. 8, 1739-40.

'Though, throughout all parts of the year, I prolong and increase my good wishes for whatever can relate to your happiness, and might address to you the words of Mr. Milton, to one of the possessors of paradise:—

> With thee conversing, I forget all time,
> All seasons, and their change——

'Yet I cannot find it in my heart to begin this first letter I have the pleasure of writing to you, for the opening year, without charging

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ing it with every possible prayer for the long-lasting health and felicity of yourself,' &c.

For such an application of the above beautiful and tender passage from Milton, Aaron Hill should haye been tossed in a blanket. The late Mr. Strahan, some of whose letters are here preserved, quoted the lines with more felicity. Being asked by a lady in the whispering gallery in St. Paul's what it was o'clock; he placed his mouth to the wall, and replied, "*With thee conversing I forget all time.*"

In another letter, Mr. Hill thus writes to Mr. R.

'I cannot improve you. Would you have me frankly tell you why? It is, because I want the power to imitate you. You must be content to stand alone; and truly so you would, though fifty dwarf assistants were to croud into your shadow! You contain, like the new notion of philosophy in vegetation, a whole species in one single kernel. Nothing will be ever of your kind unless yourself produces it.'

What benefit can arise from transmitting such flattery to posterity?

Of Mr. Pope, Mr. H. writes in a different strain:

'You charm me (says he to Richardson) by the generous truths you remark, on the mercenary malignity of Mr. Pope's narrow conduct. His genius is not native nor inventive: it is a verbal flexibility of expressiveness, that now and then throws such light on his couplets. He can add a door or a window, to another man's house; but he would build very badly on a new plan, or model, of his own disposition. He must have something to lean against, or would not move without falling. His imagination, therefore, is weak and defective; and since his judgment too is demonstrably so, by his everlastingly correcting his new editions for the worse, below comparison, to what else can we attribute the prodigious success which his writings have met with, but to the industrious servility of the arts, which he used, in his youth, to cajole and hook in his supporters? Never was any thing, I think, more visible than this appears in the correspondence betwixt him and Mr. Wycherly; and every where, else, indeed, throughout all that we see, of his beginnings. As to his Essay on Man (which is a battle between beauties and obscurities), you are very kind to his genius, when you consider that as a proof of it, when the versification, I am afraid, is his whole—and the matter and design my lord Bolingbroke's. And yet in spite of these truths, there is always here and there, in whatever he writes, something so expressed to bewitch us, that I cannot, for my soul, help admiring him; for he out-charms even a poet, *though he is none.*'

The minor geniuses, who were contemporaneous with Pope, endeavoured to persuade each other that *he was no poet:* but, as Dr. Johnson asks, in allusion to this assertion, "If Pope be not a poet, where is poetry to be found?"—We have remarked that this publication might have been compressed without in-

jury. A letter from Mr. Harris, to the author of Clarissa, is transcribed in farther proof of our assertion:

'Dear Sir, Sarum, June 13, 1749.

'I am much obliged for your kind present; yet, not so much for that, as for the very friendly and benevolent manner in which you make it. As to the work itself, I shall always value it as having that stamp or character which alone can make any work valuable, to the liberal and disinterested; that is, I shall value it as the work, not only of a sensible, but of an honest man.

'My wife begs your acceptance of her compliments. With her's I join my own to Mrs. Richardson, and your little family, for whose welfare you have our sincerest wishes. I am, Dear Sir,

'Your most obedient servant,

'JAMES HARRIS.'

Mrs. B. has formerly written "*The Groans of the Tankard;*" and if correspondence of this kind be often published, we recommend it to her to write the *Groans of the Press.*

Some letters are preserved, which were written by the noted Mrs. Pilkington when she was in great distress, to implore Richardson's assistance. After having been reduced to lie on straw in a night-cellar, and to suffer every misery, she emerges from her gloomy state into comfortable circumstances; on which occasion, Colley Cibber, then an old man, addressed her with the following letter, which is more worthy of preservation than many around it.

'Monday, June 29, 1747.

'THOU FROLICSOME FARCE OF FORTUNE!

'What! Is there another act to come of you then? I was afraid, some time ago, you had made your last exit. Well! but without wit or compliment, I am glad to hear you are so tolerably alive. I have your incredible narrative from Dublin before me, and shall, as you desire me, answer every paragraph in its turn, without considering its importance or connection.

'You say I have for many years been the kind preserver of your life. In this, I think, I have no great merit; because you seemed to set so little value upon it yourself: otherwise you would have considered, that poverty was the most helpless handmaid that every waited upon a high-spirited lady. But as long as the world allowed you wit and parts, how poor (compared to you without a shilling in your pocket) was an illiterate queen of the Indies. Oh, the glory of a great soul! Why, to be sure as you say, it must be a fine thing indeed! But—a word in your majesty's ear—Common sense is no contemptible creature, notwithstanding you have thought her too vulgar to be one of your maids of honour.

'Common sense might have prevented as many misfortunes as your high-and-mightiness has run through. It is true, you have stood them all with a Catonian constancy; but I fancy you might have passed your life as merrily without them. You see I am still friend enough

enough to be free with your failings: but make the best of a bad market. You seem now to have a glimpse of a new world before you! Think a little how you are to squeeze through the crowd, with such a bundle at your back; and don't suppose it possible you can have a grain of wit, till you have twenty pounds in your pocket. With half that sum, a greater sinner than you may look the devil in the face. Few people of sense will turn their back upon a woman of wit that does not look as if she came to borrow money of them: but when want brings her to her wits' end, every fool will have wit enough to avoid her. But as this seems now to be your case, I am more afraid of your being out of your wits at your good, than your bad fortune; for I question whether you are as able to bear the first as the last.

'If you don't tell me a damned poetical fib in saying that people of taste so often borrow *Cicero* of you, I will send you half a score of them, with which you may compliment those whom you suppose to be your friends; perhaps you may have a chance of having the favour returned with something more than it is worth. Generosity is less shy of shewing itself, when it only appears to be grateful. In a word, if you would have these books, you must order some friend in London to call upon me for them; for you know I hate care and trouble.

'I am not sure your spouse's having taken another wife, before you came over, might not have proved the only means of his being a better husband to you; for, had he picked up a fortune, the hush! hush! of your prior claim to him, might have been worth a better separate maintenance, than you are now like to get out of him.

'As for my health and spirits, they are as usual; and full as strong as any body's that has enjoyed his the same number of years.

'If the value I have for you gives you any credit in your own country, pray stretch it as far as you think it can be serviceable to you; for under all the rubbish of your misfortunes, I can see your merit sparkle like a lost jewel. I have no greater pleasure, than in placing my esteem on those who can feel and value it. Had you been born to a large fortune, your shining qualities might have put half the rest of your sex out of countenance. If any of them are uncharitable enough to call this flattery, tell them what a poor devil you are, and let that solace them. If ever you should recover enough of the public favour to dissipate your former sorrows, I should be glad to see you here. In the mean time you will fully repay any service I may have done you, by sometimes letting me hear of your well-doing.

'I hope you have but one volume of your Memoirs in the press; because, if that meets with any success, I believe I could give you some natural hints, which in the easy dress of your pen, might a good deal enliven it.

'You make your court very ill to me, by depreciating the natural blessings on your side the water. What have you to boast of, that you want, but wealth and insolent dominion? Is not the glory of God's creation, lovely woman! there, in its highest lustre? I have seen several and frequent examples of them here; and have heard of many, not only from yourself, but others, who, for the agreeable entertainments of the social mind, have not their equal playfellows in Old

England. And pray what, to me, would life be worth without them, dear soft souls! for now too they are lavish of favours which, in my youth, they would have trembled to trust me with. In a word, if, instead of the sea, I had only the dry-ground Alps to get over, I should think it but a trip to Dublin. In the mean time we must e'en compound for such interviews as the post or the packet can send to you, or bring to

'Your real Friend and Servant,

'C. Cibber.'

How severely did Pope judge in making this man the hero of his Dunciad!

The next letter which we shall transcribe is of a different description, but not less pleasing. It is from the amiable Mrs. Klopstock, one of Mr. R.'s foreign correspondents, and displays so much nature and ingenuousness that all who read it must love her:

'Hamburg, March 14, 1758.

'You will know all what concerns me. Love, dear Sir, is all what me concerns! And love shall be all what I will tell you in this letter.

'In one happy night I read my husband's poem, the Messiah. I was extremely touched with it. The next day I asked one of his friends, who was the author of this poem? and this was the first time I heard Klopstock's name. I believe, I fell immediately in love with him. At the least, my thoughts were ever with him filled, especially because his friend told me very much of his character. But I had no hopes ever to see him, when quite unexpectedly I heard that he should pass through Hamburg. I wrote immediately to the same friend, for procuring by his means that I might see the author of the Messiah, when in Hamburg. He told him, that a certain girl at Hamburg wished to see him, and, for all recommendation shewed him some letters, in which I made bold to criticize Klopstock's verses. Klopstock came, and came to me. I must confess, that, though greatly prepossessed of his qualities, I never thought him the amiable youth whom I found him. This made its effect. After having seen him two hours, I was obliged to pass the evening in a company, which never had been so wearisome to me. I could not speak, I could not play; I thought I saw nothing but Klopstock. I saw him the next day, and the following, and we were very seriously friends. But the fourth day he departed. It was a strong hour the hour of his departure! He wrote soon after, and from that time our correspondence began to be a very diligent one. I sincerely believed my love to be friendship. I spoke with my friends of nothing but Klopstock, and showed his letters. They rallied at me, and said I was in love. I raillied them again, and said that they must have a very friendshipless heart, if they had no idea of friendship to a man as well as to a woman. Thus it continued eight months, in which time my friends found as much love in Klopstock's letters as in me. I perceived it likewise, but I would not believe it. At the last Klopstock said plainly, that he loved; and I startled as for a wrong thing. I answered that it was no love, but friendship, as it was what I felt for him;

him; we had not seen one another enough to love (as if love must have more time than friendship!). This was sincerely my meaning, and I had this meaning till Klopstock came again to Hamburg. This he did a year after we had seen one another the first time. We saw, we were friends, we loved; and we believed that we loved; and a short time after I could even tell Klopstock that I loved. But we were obliged to part again, and wait two years for our wedding. My mother would not let marry me a stranger. I could marry then without her consentment, as by the death of my father my fortune depended not on her; but this was an horrible idea for me; and thank heaven that I have prevailed by prayers! At this time knowing Klopstock, she loves him as her lifely son, and thanks God that she has not persisted. We married, and I am the happiest wife in the world. In some few months it will be four years that I am so happy, and still I dote upon Klopstock as if he was my bridegroom.

'If you knew my husband, you would not wonder. If you knew his poem, I could describe him very briefly, in saying he is in all respects what he is as a poet. This I can say with all wifely modesty..... But I dare not to speak of my husband; I am all raptures when I do it. And as happy as I am in love, so happy am I in friendship, in my mother, two elder sisters, and five other women. How rich I am!

'Sir, you have willed that I should speak of myself, but I fear I have done it too much. Yet you see how it interests me.

'I have the best compliments for you of my dear husband. My compliments to all yours. Will they increase my treasure of friendship?

'I am, Sir,

'Your most humble servant,

'M. Klopstock.'

This truly estimable lady expresses, in another letter, the pleasure which she anticipated in presenting a child to the husband whom she so dearly loved: but this blessing was denied her; and a melancholy note from a Mr. Major to Mr. R., concludes this short correspondence, by which he is informed that Mrs. Klopstock died in child-bed, December 1758, in a very dreadful manner.

We must now pass to the most interesting part of this collection, we mean the correspondence with Lady Bradshaigh, the commencement of which is thus explained:

'A lady, calling herself Belfour, wrote to the author of Clarissa, after reading the four first volumes, acquainting him that a report prevailed, that The History of Clarissa was to end in a most tragical manner, and expressing her abhorrence of such a catastrophe, begged to be satisfied of the truth by a few lines inserted in the Whitehall Evening Post.—Mr. Richardson complied with her request; in consequence of which many letters passed between them, the lady's under her assumed name. Lady Bradshaigh lived at Haigh, in Lancashire; but

but the address she gave was, "To be left at the Post-office in Exeter till called for," and her own letters were dated Exeter.'

For a considerable time, the lady was completely concealed; and she so teazed and harassed poor Richardson before she threw off her disguise, that he lost all his patience. At last, however, his *incognita* made herself known to him, and he was not a little flattered to find that he had been corresponding with the wife of Sir Roger Bradshaigh, of Haigh in Lancashire. This lady possessed a good heart, with great vivacity. She was fond of writing, and happy in finding in Richardson a man by whose letters her genius could be animated and improved. We know not what Mrs. Barbauld means by the remark that 'she seems to have been rather a *hearty* friend and a *clever* active woman, than a polished one.' Surely her letters manifest considerable polish and refinement. She debates with Richardson on the want of ease and gentlemanly elegance in Grandison; and complains that her correspondent (who knew little of what is termed good company) did not comprehend her meaning when she avows her being partial to the address or external demeanour of those men who were then styled Rakes. 'The dress and address of such men, (she is obliged to repeat,) without their vices, is what I would recommend to the sober men, who are too often formal, and disagreeable in their manner, for want of a liberal education:' a remark which shews Lady B. to be something more than 'a clever active woman,' notwithstanding she hates Latin from the mouth of a female. It is stated that Lady B. corresponded with R. until his death, and that this collection alone would have made several volumes: but the last of her letters here printed is dated *June* 25, 1757; whence it is fair to infer that the latter part of the correspondence was less lively and entertaining than the first.

As specimens of this lady's spirited and energetic manner, we shall give the first two letters, under the signature of Belfour, with Richardson's answer:

'To Mr. Richardson.

'October 10, 1748.

'I am pressed, Sir, by a multitude of your admirers, to plead in behalf of your amiable Clarissa; having too much reason, from hints given in your four volumes, from a certain advertisement, and from your forbearing to write, after promising all endeavours should be used towards satisfying the discontented; from all these, I say I have but too much reason to apprehend a fatal catastrophe. I have heard that some of your advisers, who delight in horror, (detestable wretches!) insisted upon rapes, ruin, and destruction; others, who feel for the virtuous in distress, (blessings for ever attend them!) pleaded for the contrary. Could you be deaf to these, and comply with those?

those? Is it possible, that he who has the art to please in softness, in the most natural, easy, humorous, and sensible manner, can resolve to give joy only to the ill-natured reader, and heave the compassionate breast with tears for irremediable woes? Tears I would choose to shed for virtue in distress; but still would suffer to flow, in greater abundance, for unexpected turns of happiness, in which, Sir, you excel any other author I ever read! where nature ought to be touched, you make the very soul feel.

'Which consideration (amongst many others) will, I hope, induce you not to vary from what has given your good-natured and judicious readers so much pleasure. It is not murder, or any other horrid act, but the preceding distresses, which touch and raise the passions of those, at least, whom an author would wish to please, supposing him to be such a one as I take you to be. Therefore, Sir, after you have brought the divine Clarissa to the very brink of destruction, let me intreat (may I say, insist upon) a turn, that will make your almost despairing readers half mad with joy. I know you cannot help doing it, to give yourself satisfaction; for I pretend to know your heart so well, that you must think it a crime, never to be forgiven, to leave vice triumphant, and virtue depressed.

'If you think, by the hints given, that the event is too generally guessed at, and for that reason think it too late to alter your scheme, I boldly assert not at all; write a little excuse to the reader, "that you had a design of concluding so and so, but was given to understand it would disappoint so many of your readers, that, upon mature deliberation and advice of friends, you had resolved on the contrary."

'Now, Sir, I must inform you, that I do blush most immoderately, which I rejoice to feel; for I must be mistress of a consummate assurance, in offering to put words in the mouth of the ingenious Mr. Richardson, without a blush of the deepest dye.

'I have all this time pleaded only in behalf of Clarissa; but you must know, (though I shall blush again,) that if I was to die for it, I cannot help being fond of Lovelace. A sad dog! why would you make him so wicked, and yet so agreeable? He says sometime or other he designs being a good man, from which words I have great hopes; and, in excuse for my liking him, I must say, I have made him so, up to my own heart's wish; a faultless husband have I made him, even without danger of a relapse. A foolish rake may die one; but a sensible rake must reform, at least in the hands of a sensible author it ought to be so, and will, I hope.

'If you disappoint me, attend to my curse:—May the hatred of all the young, beautiful, and virtuous, for ever be your portion! and may your eyes never behold any thing but age and deformity! may you meet with applause only from envious old maids, surly bachelors, and tyrannical parents! may you be doomed to the company of such! and, after death, may their ugly souls haunt you!

'Now make Lovelace and Clarissa unhappy if you dare.

'Perhaps you may think all this proceeds from a giddy girl of sixteen; but know I am past my romantic time of life, though young enough to wish two lovers happy in a married state. As I myself am in that class, it makes me still more anxious for the lovely pair. I

have

have common understanding, and middling judgment, for one of my sex, which I tell you for fear you should not find it out; but if you take me for a fool, I do not care a straw. What I have said is without the least vanity, not but modesty would have forbid; but that you only know me by the name of

'BELFOUR.'

'TO MR. RICHARDSON.

'Dear Sir,

'Let me intreat! only suppose all the good natured, compassionate, and distressed on their knees at your feet, can you let them beg in vain?

'I have sometimes a faint glimmering of hope, at other times am in despair, which almost makes me mad, and so, Sir, you have reason to think me; but you have given me so great a proof of your good-nature and complaisance, that I depend upon being excused for continuing to trespass upon your time and patience.

'I must add, that I am in a house full of company, who are wondering at my frequent retirements; so that I can only now and then snatch half an hour to write what at that time comes into my head. Wonder not, therefore, at the incoherence of this tedious epistle; but write I must, or die, for I can neither eat or sleep till I am disburdened of my load.

'That it is to fall upon you, Sir, I am sorry; but through an unlucky necessity it must be so. Had you not favoured me with your's, you never had been troubled with this; and I own it hard you should suffer for your being so infinitely obliging.

'I will not say this shall be the last, I hope not; I will flatter myself that I may think a letter of thanks necessary.

'The reason of my concealing my name is not for want of confidence in you, but really and truly out of a principle of modesty; for well may I be ashamed to write in the manner I have done!

'I have now, Sir, been very grave with you, and must beg pardon for my last airy epistle, in which I took the liberty to use many hard sentences, and even curses; but I hope I shall have reason to turn them into blessings, from the bottom of my heart.

'Think not I expect an answer to all this, indeed I do not.

'I should be glad if you would order Mr. Rivington just to tell me he has delivered this to you; and, O what I shall feel, when I read—"This day is published, a continuation of the History of Miss Clarissa Harlowe!" I am ashamed to say how much I shall be affected; but be it as it will, I shall ever acknowledge myself,

'Sir,

'Your obliged humble servant,

'BELFOUR.'

'If you should think fit to alter your scheme, I will promise to read your history over, at least once in two years as long as I live; and my last words are,—*be merciful!*'

'TO MRS. BELFOUR.

'Madam, 'October 6th, 1748.

'There was no need to bespeak my patience, nor any thing but my gratitude, on reading such a letter as you have favoured me with.

Indeed,

Indeed, I admire it, and have reason to plume myself upon the interest you take in my story. I should be utterly inexcusable, in my opinion, if I took not early and grateful notice of it: yet cannot but say, that if there were no other reason but the condescending one you are pleased to mention in the latter part of your letter, to deny me, I should be proud to know to whom I have the honour of addressing myself by pen and ink.

'You cannot imagine, how sensibly I am grieved for the pain the unexpected turn of my story has given you. God forbid that any thing unhappy, or disastrous, should ever fall to the lot of a lady so generously sensible to the woes of others, as she must be who can thus be affected by a moral tale, though the character (however presumed to be in nature) existed not in life.

'Indeed you are not *particular* in your wishes for a happy ending, as it is called. Nor can I go through some of the scenes myself without being sensibly touched. (Did I not say that I was another Pygmalion?) But yet I had to shew, for example sake, a young lady struggling nobly with the greatest difficulties, and triumphing from the best motives, in the course of distresses, the tenth part of which would have sunk even manly hearts; yet tenderly educated, born to affluenee, naturally meek, altho', where an exertion of spirit was necessary, manifesting herself to be a true heroine.

'And what, Madam, is the temporary happiness we are so fond of? What the long life we are so apt to covet?

'The more irksome these reflections are to the young, the gay, and the healthy, the more necessary are they to be inculcated.

A verse may find him who a sermon flies,
And turn delight into a sacrifice.

Of this nature is my design. Religion never was at so low an ebb as at present. And if my work must be supposed of the novel kind, I was willing to try if a religious novel would do good.

'And did you not perceive that in the very first letter of Lovelace, all those seeds of wickedness were thick sown, which sprouted up into action afterwards in his character? Pride, revenge, a love of intrigue, plot, contrivance! And who is it that asks, *Do men gather grapes of thorns, or figs of thistles?* On this consideration it has been matter of surprise to me, and indeed of some concern, that this character has met with so much favour from the good and virtuous, even as it stands from his two or three first letters; and in some measure convinced me of the necessity of such a catastrophe as I have made.

'Had I drawn my heroine reconciled to relations unworthy of her, nobly resisting the attacks of an intrepid lover, overcoming her persecutors, and baffling the wicked designs formed against her honour; marrying her Lovelace, and that on her own terms; educating properly, and instructing her own children; what, however useful, however pleasing the lesson, had I done more than I had done in Pamela? And it is hoped, that there are many mothers, many wives, who, tho' they have not been called upon to many trials, thus meritoriously employ themselves in their families.

'And

'And as to reforming and marrying Lovelace, and the example to be given by it, what but this that follows, would it have been, instead of the amiable one your good nature and humanity point out? "Here," says another Lovelace, "may I pass the flower and prime of my youth, in forming and pursuing the most insidious enterprises. As many of the daughters and sisters of worthy families as I can seduce, may I seduce —scores perhaps in different climates; and on their weakness build my profligate notions of the whole sex. I may at last meet with, and attempt, a Clarissa, a lady of peerless virtue. I may try her, vex her, plague and torment her worthy heart. I may fit up all my batteries against her virtue; and if I find her proof against all my machinations, and myself tired with rambling, I may then reward that virtue; I may graciously extend my hand—she may give me hers, and rejoice, and thank heaven for my condescension in her favour. The Almighty, I may suppose, at the same time, to be as ready with his mercy, foregoing his justice on my past crimes, as if my nuptials with this meritorious fair-one were to atone for the numerous distresses and ruins I have occasioned in other families: and all the good-natured, the worthy, the humane part of the world, forgiving me too, because I am a handsome and a humorous fellow, will clap their hands with joy, and cry out,

Happy, happy, happy pair!
None but the rake deserves the fair!"

'There cannot be a more pernicious notion, than that which is so commonly received, that a reformed rake makes the best husband. This notion it was my intent to combat and expose, as I mentioned so early as in the preface to my first volume. And how could I have answered this end, had I pursued the plan your benevolent heart wishes I had pursued? Indeed, indeed, Madam, reformation is not, cannot be an easy, a sudden thing in a man long immersed in vice. The temptation to it, as from sex to sex, so natural; constitution, as in such a character as Lovelace, so promotive; a love of intrigue so predominant; so great a self admirer; so much admired by others; and was it not nature that I proposed to follow?

'You suppose me, Madam, to be one who can believe that there is felicity in marriage. Indeed I honour the state; I have reason to do so. I have been twice married, both times happily. But as to Clarissa, whom you wish to be joined to a man of her own reforming, "new modelled," as you say, "and by her made perfect as herself," let me say, if I had designed her to shine in the married life, I would have given her a man, whose reflections upon his past life should have sat easier upon him; both for his sake, and for the sake of her pious heart, than those of a wicked man could do, who had been the ruin of many innocents before he became her's. Great abatements to a well founded happiness surely in these reflections! I would not have confirmed the pernicious notions above-mentioned of the reformed rake.

'A man who knows so much of his duty, as he is supposed to know, and who is, nevertheless, wicked upon principle, must be an abandoned

abandoned man; and even should he reform, an uneasy, and therefore an unhappy one.

'But why, as I asked in my former, is death painted in such shocking lights, when it is the common lot? If it is become so terrible to human nature, it is time to familiarize it to us. Hence another of my great ends, as I have hinted. "Don't we lead back," says Clarissa, on a certain occasion, which had shocked those about her, "a starting steed to the object he is apt to start at, in order to familiarize him to it, and cure his starting?"

'Who but the persons concerned should choose for themselves what would make them happy? If Clarissa think not an early death an evil, but on the contrary, after an exemplary preparation, looks upon it as her consummating perfection, who shall grudge it her? who shall punish her with life? *There is no inquisition in the grave*, as she quotes, *whether we have lived ten or an hundred years; and the day of death is better than the day of our birth.*

'With regard to such catastrophes in general as are accounted unhappy, let me refer you, Madam, to what an excellent judge, and sound Christian, Mr. Addison I mean, has written in his Spectator. Vol. I. No. 40.

'But after all, it is the execution must either condemn or acquit me. I am, however, discouraged and mortified at what you tell me, that you cannot think of accepting of the volumes when completed, if the catastrophe be not as you wish.

'I am pained for your apprehended pain were you to read to the end; and the more so, I own, that I have lost my aim, and judge wrongly from my own heart and eyes, if there are not scenes to come that will affect so tender a heart as yours.

'That fifth volume is finished; I will send it directed to Mrs. Belfour, (I must not dare to hope for the honour of a more welcome address,) to the Bookseller at . And if you will favour me with a letter upon it—yet you must take care how you favour me too—men are naturally incroachers. And it would be difficult in me to deny myself the hope of such a correspondent to the end of my life. I love Miss How next to Clarissa; and I see very evidently in your letters that you are the twin-sister of that lady. And indeed I adore your spirit and your earnestness,

'And am, Madam, with the greatest respect,
'Your most sincere admirer and humble servant,
'S. RICHARDSON.'

So much has been transcribed from these letters, that we ought now to conclude this article: but for the consideration of those studious men who honour our work with a perusal, we shall copy a passage from a letter of Mr. Loftus:

'It is the business of all your friends to dissuade you from any close application to your studies. Some time ago I was much pleased with a paper of Fielding's, wherein he represented the different effects which the labour of the hands and the head had upon the constitution. By the former there was constantly procured a good appetite, refreshing

sleep, health, strength, and high spirits; but, by the latter every one of those effects were almost always reversed; and this I had the mortification myself of experiencing some time afterwards. I had closely confined myself to writing for more than half a year, and the consequence was, that my nights were sleepless, my appetite gone, my head become giddy, and I was hardly able to walk; and, from being one of the most cheerful men in the world, I was sunk into such an extreme dejection, that I could find no pleasure in any thing, nor think that any could be found in them. But from this wretched condition I was soon rouzed by remounting my long neglected horses, and riding abroad for two or three hours every fair day; for, by this means, I was in a month or two restored to my former health, and taught this piece of wisdom into the bargain, never to apply myself again to study with such an intense application, as long as I shall live.'

The length of this article seems an assurance that we have supplied our readers with sufficient evidence respecting the merit of the work: yet the multifarious nature of its contents appeared to require a greater rather than a less extent of report. We shall now only add that Mrs. Barbauld's Memoir is, in general, written with purity and elegance: but occasionally we meet with expressions which modern correctness and taste do not tolerate; 'sentiments have *come out*'—Mr. R. did not find this branch of the business '*the one* that yielded him'—'we *every now and then*'—'not persuaded *into*'—'lies open *as* what work does not'—'*hard of hearing*, &c.' In one place, the seat of the Speaker Onslow in Surrey is mentioned as if it were a court in London *.

Besides fac similes of hand-writing, portraits of Mr. R. and Lady Bradshaigh are given, with three other plates.

Mo.y.

ART. V. *Sermons preached in the Chapel of Trinity College, Dublin, in the Year 1795, at the Lecture established by the Provost and Senior Fellows, under the Will of Mrs. Ann Donellan. To which is added an Act Sermon, preached November 15, 1795, for the Degree of D. D. By Thomas Elrington, D. D. M. R. I. A. Senior Fellow, and Professor of Mathematics in Trinity College, Dublin.* 8vo. pp. 300. 6s. Boards. Cadell and Davies, London †.

THE validity of the evidence of miracles in support of the divine origin of Christianity is the subject of these discourses; in which the learned preacher considers the arguments adduced by Hume against the credibility of miracles, and with

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'* Mr. Onslow had a regard for him, and often received him at his house *in* Ember Court.'

† The date of the year 1796 stands at the bottom of the title-page, but the work has not long come to our knowlege.

great ingenuity combats his specious reasoning. This topic has obtained so ample a discussion, that it is now almost impossible to give it any attraction of novelty: but it may be highly expedient, occasionally, to review the grounds of our faith, and to examine the real force which subsists in the strongest objections that have been urged against it. In this task, Dr. Elrington discovers great ability. Infidels themselves must own that he has stated their arguments fairly; and if not convinced by his replies, they must acknowlege him to be a formidable adversary. His controversy is not with the atheist, but with the deist; not with him who denies a God, but with him who admits the truth of natural religion; and with this man he joins issue on his own principles, being assured that these principles, rightly appreciated, and combined with the evidences of the gospel, will lead to the most satisfactory conclusion.

The preacher lays down the position, that 'there does not appear to be any mode left by which God can enable him to whom he has vouchsafed an immediate revelation, to communicate it with effect to all men, but by imparting to him the power of doing such acts as shall manifest that he is favoured with divine assistance.' To counteract this doctrine, infidels have at one time contended that miracles are impossible, and at another that they are incredible, or that no testimony is adequate to persuade a wise man that miracles have happened. Dr. E. strenuously controverts each of these positions. He observes, on the first, that

'This boasted argument against miracles is liable to the weighty objection of actually assuming the very point it proposes to prove. We have no right, it is said, to attribute any powers to the Deity except such as experience shews him to possess. Now this must necessarily mean, not our own experience solely, but that of other men; and that not merely of those of our own age and country, but of all ages and all countries: before it can be asserted therefore that we have a right to deny the power of working miracles to belong to God, it must be proved that the several narratives in which that power is attributed to him are false; and the proof must be made out on principles independent of that denial; and also without employing the defective analogy which from the events of one age or country determines those of another, without regarding the differences which may exist between them; for there may be events of such a nature as to happen but once; and to attempt proving them not to have happened at all, because they did not happen oftener than once, would be to make use of a circumstance essential to them, as a proof that they had not existed; a sort of logic not deserving much respect.'

It is farther remarked, to invalidate the position of the impossibility of miracles, on the ground of the immutability of

the course of nature, that the argument is direct atheism; that their possibility at least must be granted by all who admit the providence and moral government of the Deity, if they mean to be consistent with themselves; and that 'they who acknowlege the great truths of natural religion are not far from the kingdom of God.'

Principally, however, is the preacher occupied in refuting the ingenious hypothesis by which Hume intended that the testimony in favour of miracles should be deprived of all credit. We shall not detail the different branches of this argument, but shall merely give one passage to shew how adroitly the divine parries the thrust of the philosopher.

'It should be remarked that before the peremptory assertion of uniform experience since the creation being contrary to miracles is made, it must be proved, and that too independent of the argument which is founded on it; and if the number of instances in which this cannot be done, be as great as the number of times miracles might reasonably be supposed to have happened, then does the whole argument fall to the ground; whence it appears that if but one system connected with miracles remains unrefuted, the induction from a refutation of every other is decidedly imperfect, and no conclusion can be drawn from it. Thus if we were to prove of every region of the earth but one, that no man had been created in it, the conclusion that in that one also none had been created, would (as it is *certain* that man is a created being) be so far from true, that the argument would prove the direct contrary. So if it be in any degree *probable* that the Deity did interfere to change the course of nature at some one time or place, the proving of all pretences to such interference except one, that they are false, does not diminish the *probability* of the truth of that one, but on the contrary increases it, by making it equal to the degree of *probability* which there was that an event of that kind would happen.'

Metaphysical discussion now yields to a more important inquiry, in which all Christians must take an interest; viz. 'What degree of evidence has reached us, in this remote part of the earth, to prove, after an interval of almost eighteen hundred years, that the founder of our religion did truly possess the powers attributed to him by his historians, and was able, by his word, to control all the laws of nature in a manner of which our experience affords not an example.'

In the sixth Sermon, in which this important inquiry is fully considered, it is shewn that the qualifications of the gospel historians are such as have been required to establish the credit of the witnesses of miracles; and that the evidences of Christianity need not shrink even from the test by which an enemy would try them.

The integrity of the Apostolic testimony is thus ably argued:

'Was

'Was their credit, their reputation high in the eyes of mankind? Had they much to lose if detected in a falsehood? A favourite topic this with the enemies of our faith! But while they urge it, they forget that by thus insisting on the meanness and obscurity of those who first preached Christianity, they are strengthening that powerful support which it derives from comparing the excellence of its doctrines with the ignorance and weakness of those who first taught them. Satisfied that we possess sufficient proofs of the integrity of the Evangelists in the dreadful persecutions which they sustained, we might admit that there was some minute difference between the effect which a dread of contempt had upon them and upon persons in a more exalted rank, without fearing, that the strength of our cause would be impaired by our concession. But let us rather examine the question more minutely, and see whether the first witnesses of Christianity would have been more credible had they, as our adversaries assert they ought, been men of high rank and high character. I grant that such men would have had a more extended reputation to lose than the fishermen of Galilee, but would not their chance of losing it have been less? The very reputation which they hazarded affording them the prospect of succeeding in their attempt, and therefore of increasing not diminishing their fame; and that prospect of success being great in the exact proportion of the extent and consequent influence of their character among their countrymen. The love of fame too would have been much stronger in them than in such persons as were chosen by our Lord for his first followers; so much stronger perhaps as to countenance suspicions that it might have induced them to run great hazards for its gratification. As to character then I say that the Evangelists, incurring as they did the certain loss of theirs among their countrymen and friends, and that without being stimulated to the hazard by an ambition from which their humble situation exempted them, were as credible witnesses as those who, possessing much, might be supposed to have relied upon it as the means of attaining more, and to have thought the danger they ran of losing it amply counterbalanced by their chance of immortalizing their names through the whole world. What then should we have gained by a change in the rank of life of the first preachers of our religion? Their reputation being increased, their dread of losing it would have been greater, but at least in an equal degree would their desire of extending it have been inflamed, and in their augmented ambition we should have found a full counterpoise for their augmented fear. Thus far therefore it appears that their evidence would not have been better than it is at present. Viewed in another light it would certainly have been worse. Had the priests and rulers of the Jews been the first preachers of Christianity, we should have been deprived of all that important evidence which the incompetency of the Apostles and their master to contrive or to carry on a fraud now affords us; and thus this ill-imagined scheme for strengthening the proofs of our religion would in fact have operated to make them weaker.'

Some observations are subjoined, to prove that the scene of the first promulgation of the Gospel was the fittest that could

have been chosen; and Dr. E.'s remarks on the degraded state of paganism and philosophy, even at Rome and Athens, are elucidated by several learned notes.

In the Act-sermon, the general subject is continued; and the preacher reprobates the absurdity of comparing the pretended miracles and *lying wonders* of modern times, with the real miracles performed in attestation of the divine mission of Christ.

Intending these discourses to operate as an antidote to that scepticism which not unfrequently arises in academic groves, Dr. E. should not have been solicitous of proving too much; which we think he endeavours to do, when, in adverting to the miracles performed on the man who was blind from his youth, and on him who was deaf and dumb, he contends for an extension of supernatural agency even to the communication of that knowlege in the use of the eye, tongue, and ear, which, in ordinary cases, is the fruit of experience. This hypothesis supposes an additional miracle, respecting which the sacred narrative is silent, and which is not necessary in either of the cases. When sight was given to the man who was blind from his birth, we are not to conclude that he instantly obtained a perfect use of the visual sense, so as not to be subject to the optical deceptions which, without experience, would happen in his situation. That the restoration of the visual sense by miraculous power was confined to the capacity of seeing, and that the person who obtained this blessing was at first subject to the errors of vision, is evident from the declaration of him who, on being cured of blindness, was asked what he saw, and replied, "*I see men as trees walking.*"

Mo-y.

ART. VI. *Celtic Researches*, on the Origin, Traditions, and Language of the Ancient Britons; with some Introductory Sketches, on Primitive Society. By Edward Davies, Curate of Olveston, Gloucestershire. 8vo. pp. 561. 12s. 6d. Boards. Booth. 1804.

WERE the fortune of the curate of Olveston a common one, then would no room for complaint be left to obscure merit; and as long as his volume lives, it will form a memorial of the liberal patronage extended by a British public, solely on the ground of presumption, to an individual utterly unknown to it, and ungifted with the advantages which usually form recommendations to its notice. A host of the great in rank, wealth, and fame, graces the list of subscribers to the *Celtic Researches*; and a vast portion of the most respectable of the commonalty of the realm have pressed forwards to give solid protection to the

the work *. To complete Mr. Davies's good fortune, and to acquit the country with regard to him, there is wanting only a destitution of his present romantic designation, by his being appointed to a rich benefice, or a well-endowed dignity.—If it be said that no academic honors are appended to his name, we think that this circumstance is so sar from invalidating, that it strengthens his claim. Our preferments were intended to elicite and to remunerate merit; if it has shone forth without the wonted aids, and if it has triumphed over obstacles under which it ordinarily sinks, surely these incidents serve to display its superiority; and they should never be considered as weakening its pretensions, but rather, according to the rule generally adopted that it ought to be rewarded in the ratio of its degree, they should corroborate and enhance the claim. This worthy curate has been able, without incentives to diligence, without conveniences of literary investigation, without the illumination of learned converse,—advantages which our national seminaries offer in vain to indolent members,—to erect a monument honorable to his fame; such as generally intitles to a share of those emoluments which the public spirit of our ancestors consecrated to be, as it were, the patrimony of the benefactors of society; and shall his merit be disallowed, because he boasts not those distinctions which so many possessors of them degrade? We greatly respect the venerable institutions which confer these honors, we reflect with pride and gratitude on the services heretofore rendered by those learned bodies to science and letters, and we are not strangers to the inert learning which they still conceal: but we respectfully hint to them, that these are times which ought to rouse them from their lethargy, and induce them to make good their title to their great privileges and splendid opulence. The services of men who have not belonged to them, they must be sensible, are reproaches to their proverbial inactivity; and their impartial friends must perceive that the eloquence of a late panegyrist will be of little avail, while their presses are rarely at work, or send forth only the productions of former times and the labours of foreign countries.

Researches of this kind have always obtained our encouragement. We are aware that it is not a productive field: but, if the crop be scanty, we deem the produce valuable, inasmuch as

* With the most laudable gratitude, Mr. Davies acknowleges his various obligations of a literary and pecuniary nature; and he particularizes the extraordinary support of Mr. Hardinge, the Welsh judge, in terms which it has fallen within our knowlege to appreciate. To his uncommon exertions, indeed, we believe, the patronage and the existence of this volume must be ascribed.

it may elucidate points of history, and the curious and important subject of language. All the branches of our antiquities, as they respect our history and constitution, invite farther labour; and our rival neighbours have set us an example in this respect, by which we have yet to profit. The subject of the volume before us therefore, of itself, would have excited, on our part, very particular attention; and, when we comprehended the extent of what it promised, it needed not the imposing recommendations with which it has been ushered forth, to secure from us a careful perusal of its contents.

Circumstances of a peculiar nature, the author tells us, and personal to himself, led him to the line of study which brought him acquainted with the facts on which he founds his theory, or, as he would say, which suggested it;—a theory which attempts to account for the original formation of the elements of languages, and which he sanguinely expects will be deemed, by the curious and inquisitive, not unworthy of their consideration. The several steps in the invention of written characters were, he says, traced by him in the remains which have descended to us from the *antient Welsh*; and while engaged in his researches respecting the manner in which these were invented, he was a stranger not only to the labours but to the very names of his predecessors in the same career. While he laments this circumstance on some accounts, he regards it on the whole as fortunate; becaŭse 'he might have been seduced by the influence of learning to borrow or invent systems, when it was his humble office to develope, authenticate, and confirm the use of materials constructed many ages ago.'

In the first division of the volume, which the author denominates *Sketches on the State and Attainments of Primitive Society*, he examines what was the original state of nations, the savage or the cultivated; what are the views of early history with which the Mosaic account best harmonizes; what was the extent of the conspiracy at Babel, whether it embraced the whole human race, or was confined to Nimrod and his adherents; whether the conspirators in the plains of Shinar were the Titans of the heathen world; what nations sprang from certain families; and whether the Chaldeans descended from Shem or Ham. On these and other questions, the learned curate displays much ability and acuteness: but as they are subjects which do not admit of much novelty, and have no immediate relevancy to the object of the work, we refer those who have a taste for such disquisitions, to the pages themselves. We cannot, however, avoid noticing a home-blow on the subject of the Chaldean descent, applied by Mr. Davies to a giant in these paths:

'I have

'I have endeavoured to state my reasons for receiving, with some limitation, several popular opinions, and amongst the rest, a theory which has been conceived by distinguished genius, and supported by a profusion of learning, and which deduces all that was valuable amongst the ancient nations, from the house of Ham, and from the confederates of Nimrod.

'I feel no pride in singularity. It is with regret, I differ in some particulars from men whose talents and erudition I contemplate with the profoundest respect, and my pen hesitates while I suggest a suspicion that there is some defect in the ground-work of the system I have just mentioned.

'Must we receive it, as a matter of fact, that all rule and authority amongst the nations devolved to that family, which was prophetically doomed to be the servant of servants to their brethren?

'Has it ever been the *peculiar* province of the same people to innovate and to preserve? If not, how shall we ascribe all traces of primitive tradition to those apostates, who rejected the wisdom of their fathers, and bewildered themselves with new inventions—all arts and sciences to those men whose plans and designs were utterly overthrown—all the remains of one universal language to those, whose language was so confounded that they could not understand one another's speech; or all established and well-regulated society to those who, first of all, tumultuously assembled under the banner of an impious rebel, and afterwards were scattered abroad over the face of the earth?

'Or if we turn our view to profane history, can it be imagined that the gods and the sons of the gods who vanquished and dispersed the rebellious giants, and those giants themselves, were not only one and the same people, but frequently the same individuals; and that, by being thus self-vanquished and self-destroyed, the same giants became lords of the world?'

It is to be observed, also, that the author, ignorant of the shameful fraud practised on Mr. Wilford by a Pundit, quotes from the Asiatic Researches the account of Satyavrata and his three sons as a part of the Padmu-Purán *.

The Celtæ are supposed by Mr. D. to be the descendants of Ashkenaz, the eldest son of Gomer, who were first settled in Thrace, and other regions on the borders of the Euxine; some of whom emigrated, at a late period, into parts of Germany, Gaul, Spain, and Britain. This conjecture he grounds on etymology, and the accounts given in the British Triads; and he apprehends them to be the same with the Cynetæ of which mention is made by Herodotus, and the Cynet and Cynt of Taliesin and Aneurin. Amid a great portion of matter which is very ingenious, and some of which is probable, we are sorry to meet with extravagances calculated to draw the

* For an account of this imposition, see Lord Teignmouth's very valuable life of Sir William Jones.

whole into doubt. We see no reason, however, for disputing the position that the wise maxims, the salutary doctrines, and the pure precepts which the Druids taught, were not discoveries made by the Celtæ since their settlement in the West, but formed part of the stores which they imported with them at their emigration.

'The governments, institutions, and customs of that nation (Celtic) were, in great measure, obliterated by the Romans, who discovered but little curiosity, either to examine the history of strangers, whom they despised, or to enter minutely into the value of establishments, which had been doomed, by their decree, to ruin. Consequently the notices which they have left us respecting the Celtæ, are slight and superficial. These documents, however, such as they are, have been attentively weighed; and men of discernment have engrafted upon them one general conclusion, "*That the Celtæ,* though comparatively to others, a simple race of men, *were possessed of some useful knowledge, not common to them with neighbours more polished, and which deserved a better fate than total oblivion.*"

'Repeated endeavours have been made, by ingenious men, to develope some of their attainments: but the lamps of Greece and Rome throw a faint gleam over the field; and what is dimly perceived must be erroneously described.

'The mass of the people, not being much raised above a condition of servitude—*penè servorum loco*—were but little informed, and as little ambitious of that refinement or cultivation in their manners, which could have procured them no honourable distinctions.

'But their "*Equites*" or Nobility are described, in a manner which entitles them to respect. They were by no means destitute of culture and of science. In this order all the power seems to have centred. For though, in some of their states, their supreme or chief magistracy was elective, yet the prince was chosen out of *privileged families,* and by constituents of equal rank.

'To this rank belonged their celebrated order of Druids.—In this rank they originated. Their disciples were the "Most Noble." They were educated with incredible vigilance and care, for the *most sacred offices.* It was the immediate and selected province of those who were admitted into the order, to record and perpetuate the customs, traditions, and general history of the nation, from the time of their first progenitors—to administer justice—to superintend the due execution of the laws—to encourage virtue and punish vice—to inculcate religious and moral precepts—to direct the ceremonies of piety and enforce its duties.

'Their studies embraced those elevated objects which had engaged the attention of the world in its primitive age—The nature of the Deity—of the human soul—of the future state—of the heavenly bodies—of the terrestrial globe, and of its various productions. Their conceptions were great and sublime, their speculations comprehensive in their sphere, pervading most of the arts and sciences which had interested the earliest periods. Perhaps there was no order of men amongst the heathens, who preserved the history and the opinions of mankind,

mankind, in its early state, with more simplicity and with more integrity.

'The religion of the *patriarchs* had, indeed, been deformed with various superstitions, by all nations. But this order, notwithstanding their many and gross errors, appears to have retained many of its vital and essential principles.

'Under a variety of relative names and characters, they acknowledged one God, the maker of all things, and the Lord of the universe. They taught the superintendency of Divine Providence—the immortality of the soul—moral responsibility, and recompence after death.

'As a consequence of these principles, they observed, as well as enjoined, the most rigid justice in their decisions, and in their dealings with mankind

'Their portrait, as sketched by ancient authors, has a marked resemblance to that of other sacred orders, in the most remote ages and countries,

'Dr. Borlase demonstrates their general and close analogy to the *Magi* of *Persia*. It almost constituted identity. They scarcely differed in their name; for Pliny calls the Druids the *Magi of the Gauls and Britons*.

'The most able author of the *Indian Antiquities*, marks, with deep and sound learning, the same affinity between the Druids and *Brachmans* of India. It may be extended to the *Chaldeans*, and the *Orphic* Priesthood of *Thrace*, as well as to many others.

'As this resemblance of character has been justly deemed both too perfect and general, to be resolved into accidental co-incidence, it has been the ingenious labour of many learned men, to ascertain the several means, by which the institutions, opinions and customs of the *Eastern world* have been *imported* into the *West of Europe*.

'But may it not be asked, if the most peculiar instances of similarity, thus noticed between the *East* and the West, do not reflect the general character of the *patriarchal age*, and primitive man, before his family had separated? If so, why should we derive *universals* from *particulars?* The distant branches of a spreading oak, notwithstanding the diversity of shape which they acquire, from their exposure to different winds, have still a mutual resemblance, in their texture, their foliage, and their fruit; which they derive, not from each other, but from *the parent acorn*.

'Do we not find this primitive character, so deeply impressed upon the Celtæ, so general through their land, and at so early an age, as to make it impossible for the dye to have been fixt by wandering navigators, or the local settlement of a few strangers, whose object was profit, and who must themselves have been objects of distrust? As all nations orginally came from one stock, and, at an age, when the habits of society were developed, would it not be reasonable to conclude, that some general customs and opinions of the human race were naturalized in the land, by the first families who settled in the *Western Continent?*'

The succeeding passages illustrate the tendency of the Druidical doctrines:

"The

"The three ultimate intentions of *bardism:* To reform the morals and customs; to secure peace; to celebrate (or encourage) all that is good and excellent."

'*Druidism*, then, in its primitive and pure state, may be regarded as an edifice, raised upon the basis of the partriarchal religion, for the purpose of superseding the necessity of recourse to arms, in the contentions of independent states; and of restraining the excesses of individuals—without the aid of penal statutes.

'It governed men, by taking hold of their minds, and of their imaginations;—by suggesting laws which had their sanction in general opinion—and by teaching its votaries to expect, in a future state, a just recompence of their actions;—an apprehension, which, might serve to regulate their conduct in their present life.

'A system thus constructed, probably attained its meridian prevalence at an early age, and amongst the first unmixed colonies of the *Cymry*. It could operate with effect only amongst the people for whose opinions it was calculated, and who held the sanctions of it in the most profound veneration. When strangers, who paid little deference to the sacred code of these *Druids*, began to intrude, necessity would gradually put arms into the hands of the *Cymry*, for self-defence. From that moment, of course, *pure Druidism* began to decline. The inherent principle of *securing peace*, must have been occasionally abandoned, and many emendations proposed, for the purpose of declaring, in what cases it would be lawful to unsheath the sword which the institutional *triads* describe as *a necessary but reluctant exercise of duty, against the lawless and the depredat ry.*

'Amongst their disciples, these *Druids* could, at all times, ensure peace, by holding up the rod of *excommunication*, their most rigorous instrument of doom; the wretch on whom it fell, was not only menaced with severe punishment hereafter, but was deprived, in the mean time, of all social comfort and benefit.

'But, in the eyes of strangers, who confided in their own strength, this weapon was disarmed of all its terrors, and *their* presence must have opened a secure asylum to the turbulent amongst the *Celtæ*. In the hour of invasion, *Druids* could only withdraw from the field, and permit the military chiefs, and the people, to defend the region. Their power, as *Druids*, and the purity of their discipline, must, therefore, have been on the decline, long before the time of *Cæsar*.'

Mr. Davies is of opinion that the lower regions, visited by so many of the great men of antiquity, were the countries of the west; and that the descents of Orpheus and Hercules were excursions into those parts, in order to be instructed in the wisdom of the Druids.

'The descent of Æneas into the regions below, in which he learns the mysteries of the *Metempsychosis*, the fortunes—the changes—the renovations of his descendants—doctrines of pure Druidism—is from a part of Italy, in which, not only the researches of Strabo, but, perhaps, Virgil himself placed one branch of the Cimmerii.

'This great bard was born in Cis-Alpine Gaul, and seems, in his youth, to have courted the Gaulish muse, till he found that she

would not advance his fortune—a very unpoetical ground of desertion—

——————————— Galatea reliquit:
Namque—fatebor enim—dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculî.

"Galatea was the mother of the Celtæ." *Appian.* Bell. Illyr.

'The same poet mentions the *Gallicum Tau*, in a passage of his *Catalecta*, which Ausonius, the Gaulish Bard, proposes as an ænigma to his learned friends. This *Tau* was the symbol of the *Druidical Jupiter*. It consisted of a huge, giant oak, deprived of all its branches, except only two large ones, which, though cut off and separated, were suspended from the top of its trunk, like extended arms.

'Whether, from these passages, we do, or do not infer that Virgil had studied in the mysticism of *Druid lore*, he, at least, intimates clearly, in the Sixth Æneid, that he was touching upon Druidical mysteries.

'It was necessary the hero should obtain a branch of *misseltoe*, as the means of his introduction to the *court of Pluto*. The poet minutely describes this plant, but instead of risking a full explanation, by fixing its name, he says it *resembled* the *misseltoe*.

Discolor unde auri per ramos aura refulsit,
Quale solet sylvis, brumali frigore, *viscum*
Fronde virere nova, quod non sua seminat arbor,
Et croceo fœtu teretes circumdare truncos;
Talis erat species auri frondentis, *opaca*
Ilice. Æn. VI. 204.

'This was not only misseltoe, but the *misseltoe of the oak*, which few, besides Æneas and the Druids, have had the good fortune to find. The Prince was directed in his search for it, by those sacred birds which fed upon its fruit, and in whom the seed was again prepared, for future vegetation.

'All the accounts of Orpheus agree with Druidism: and we could expect no less; for the Celtæ or Cimmerii were the first inhabitants of the country in which Orpheus flourished, and some of them continued their abode, in the same region, till this renowned character was no more.

'Eusebius mentions an irruption of the Cimmerii into *Asia*, about 100 years after the war of Troy, and Eustathius, alluding to this irruption, in his comment upon Dionysius, quotes the authority of Arrian for proof, "That not only the *Mysi* and *Phryges*, but also the *Thracians* went out of Europe into Asia, with Patarus their leader, when the CIMMERII OVER-RAN ASIA." Under this generic name, then, the tribes of *Thrace* had hitherto been included.

'Herodotus, L. IV. 13. cites the testimony of Aristeas the *Proconnesian*, that the Cimmerii had once dwelt επι τη νοτιη θαλασσῃ, "on the South sea," or, "on the south side of the sea," till they left that country, when disturbed by the *Scythians*, who were pushed forwards by other Northern invaders—This *Aristeas* lived before *Homer*.

'Under

'Under the name of Orpheus, who flourished in so many ages, and taught so many things, may be understood, a sacred order of men, similar to the Magi, the Druids, and others.—This celebrated character is represented as having lost *his wife*. The wife of an order of sages would, in the language of mythology, imply their science, their doctrine or their discipline. The very name *Eurydice*, which appears to be a compound of ευρυς latus, and, δικη, mos jure receptus, will perhaps justify a conjecture, that in the image of Orpheus' wife, is typified his *comprehensive discipline.*'

However favourable may be our opinion of the antient Celtæ, we cannot easily be brought to believe that they ever reckoned among their pupils the renowned sage of Samos, the boast of Magna Grecia: but, before any persons condemn the author's suppositions, let them peruse his arguments, and they will find them always ingenious, and very often plausible. Mr. Davies also labours to prove that the famed Hyperboreans, so much extolled by antiquity, were the Western Celtæ who inhabited Britain. He moreover finds in the Triads a name which resesembles that of the Hindú Menu, and the Cretan Minos; and which leads him to insinuate that these two appellations may designate the same personage, who may have been no other than the sage who occurs in the antient British writings. The golden apples of the Hesperides, he regards as the astronomical discoveries of the Celtæ; while the three orders of Druid, Bard, and Ovydd, the guardians of the science and mysteries of the same nation, are represented by Cerberus:—he therefore considers the journey of Hercules as directed to the country of the Celtæ.

We think that Mr. D. need not have taken so much pains to prove that the Celtic tongue has been preserved to the present time in considerable purity in Britanny, and in several parts of the British islands. On the subject of this language, he says;

'If it survives at all, it must be explored amongst the depressed relics of the *Celtæ*, either in *Gaul*, or in those regions that were peopled by tribes of the same nation. Our *British Islands* are some of them. When detected, this language must present a character, materially different from that of the *German* vocabularies.

'In parts of *Gaul* and in these *Islands*, we find the remains of a people, who, for many generations obstinately maintained their independence, and who have to this day preserved many peculiarities of national custom, together with certain, most ancient, and peculiar dialects connected with each other, but essentially differing from those of the *Gothic* nation, as well as from the *Latin*. These congenial dialects must, then, be referred, of consequence, to some parent stock;—which can only be the *Celtic*.

'The dialects of *Gaul* appear to have been preserved, up to the period in which the power of the *Roman* empire declined;—this too,

in parts of the territory wherein a character of national independence could least be expected.

'The city of *Treves* lay in that part of *Gaul*, where the natives were mixed with invaders from *Germany*. Before it became a part of the *Roman* empire, and the seat of its provincial government, the chief men of that city affected a *German* origin, yet the populace had preserved their ancient language. *St. Jerom* resided there about A. D. 360, and passing through *Galatia*, in *Asia Minor*, ten years afterwards, he recognised the *language of Treves*.

'These long-separated people must therefore have retained the tongue, which their common ancestors had used a thousand years before; and the *Galatians*, here described, were descendants, not of the *Goth*, or *German*, but of the *Gaul*.

"This," it may be said, "was the *Belgic dialect*, and therefore different from that of *Gallia Celtica*." But the language of the *Celtæ*, under that name, had also been preserved.

'*Ausonius*, when celebrating the admired cities, after the death of the tryant *Maximus*, towards the end of the fourth century, thus addresses a beautiful stream, that watered his native *Burdigala*.

Salve, urbis Genius, medico potabilis haustu
DIVONA, *Celtarum* lingua—"Fons addite divis!"

'Here we find the *Celtic* language, in a polished and lettered city, in the very opposite coast of *Gaul*, quoted with respect, and upon a favourite subject, by a man of consular pre-eminence, as presenting the accurate etymology of local names.

'It cannot, then, be doubted, that *Celtic* had hitherto flourished, in the retired parts of *Gaul*, remote from the *Massilian Greeks*, from the first province of the *Romans*, from the incursions of the *Germans*, and from the dialects of *Belgium*, or of *Aquitania*.

'That corner of *Gaul*, which may be included by the sea, and by a line drawn from the mouth of the *Seine*, to that of the *Loire*, answers all these descriptions.—It is the most insulated part of *Gallia Celtica*. And though we are not expressly told that *Celtic* was preserved in this quarter, yet the same *Ausonius* gives hints, which evidently import that proposition. It was thought a compliment, worthy of selection, to *Attius Patera*, who was professor of literature, at *Burdigala*, to record, not only that he was of *Druidical origin*, but that he had been *warden of Belen's Fane*, who was the *Apollo of Druidical Paganism*.

Tu, *Bagocassis*, stirpe *Druidarum* status,
Si fama non fallit fidem,
Beleni sacratum ducis è templo genus:
Et inde vobis nomina—
Tibi *Pateræ*—sic ministros nuncupant
Apollinares mystici. *Prof.* 4.

And again.

Nec reticebo senem,
Nomine *Phabitium*,
Qui *Beleni* ædituus
Nil opis inde tulit;

Sed

Sed tamen, ut placitum,
Stirpe sattis *Druidûm*,
Gentis Aremoricæ. *Prof.* 10.

'*Druidism*, then, had found an asylum in *Armorica*, some ages after it had been proscribed, and suppressed in the rest of *Gaul*. The inhabitants of that region, must, of course, have retained their national prejudices.

'The religion of the *Druids* could not have subsisted without an *appropriate* language; for the sacred code of the order consisted of *poems* and *maxims*, which had been consecrated by age, and communicated *ipsissimis verbis*, with punctilious care. *These*, it was a part of their superstition to withhold from strangers, so as to incur no risk of their publication, by writing, or translating them. Consequently, the pure *Celtic* of *Druids* had been preserved in *Armorica*.

'Immediately after the time of *Ausonius*, we find the people of this district, self-detached from the tottering empire of *Rome*, and, at no distant period, maintaining their independence, against the force of the *Barbarians*, who invaded and possessed the other parts of *Gaul*.

'The natural strength, and poverty of their country—the accession of emigrating nobles, from other provinces—and the valour inspired by the reflection, *that it was their last retreat*, enabled them to make a powerful stand. For many centuries, they remained a sovereign people, and have, to this day, preserved a language, essentially different from the *German*, though under few obligations to the *Latin*. This can be no other than the *Celtic* of their progenitors.'

It can be shewn that the language of North Wales is at this day essentially the same with that in which Taliesin wrote. This poet lived at the period when we find, on unquestionable authorities, that the Celtic was spoken in Gaul; and the presumption is strong that it would be preserved longer, and in more purity, in an island than on the continent. The great affinity between the different dialects, which profess to be the remains of the Celtic, is also a decided proof of a common origin.

The author infers from a decree of the Council of Tours, A. D. 565, and from a law of Canute, that Druidism was not wholly extinguished in Gaul and Britain till a late period.

Having endeavoured to trace his Celtæ to a patriarchal family as its source, Mr. D. proceeds to shew that they retained, amid many errors, some of the primitive truths originally communicated to man by the Creator; and that they guarded these by the institution of an order, of which the sole province was to preserve the knowlege of them, and to apply them for the benefit of society. It is to this order, blessed with leisure, and thus set apart for moral and intellectual services, that he ascribes the important invention, the steps of which he thinks are discoverable among the remains of their communications.

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With respect to the foreign testimonies to the early use of letters among the Celtæ, we do not perceive that the author has been able to make any additions to what had been before adduced; except such as he founds on his conjectures of the Hyperboreans, and the Turditani, or Turduli of Spain, being Celtæ. We find no express testimony in the writings of the bards, to establish the fact of this early application of letters among them: but they speak much of certain symbols used in the instructions which they delivered, in their incantations, and in their religious worship. These symbols consisted of the sprigs of certain trees, each sprig being a symbol of the more obvious quality of the tree from which it was taken; and these sprigs, we may suppose, would at first depend on chance for their figure, and be distinguished only by their substance. Afterward, it may be imagined, a particular form would be given to the sprig of each tree, in order the more readily to distinguish it; which would be more necessary if the sprigs were preserved, or used in the winter season, in which cases the distinctive qualities of trees are not readily discernible. Thus, in process of time, the sprig of each tree might have its appropriate form; and the form might eventually be more an object of attention than the substance. Here, then, we have a primitive alphabet; consisting, as the author supposes, of a number of sprigs having determinate figures. It might have happened that, in time, the form would be all that was regarded; and that the sprigs might all be of one tree. The next step would be to substitute drawings for these sprigs; and this was by no means the most difficult part in the process.

We have now arrived at the stage in which painted figures are used to convey ideas: but are they not hieroglyphics, rather than letters? In the early periods of society, the author is of opinion, words were very short, never consisting of more than a consonant and a vocal sound; in which state, a hieroglyphic and a letter are much the same thing. In this stage, each letter is a word, and combinations of them would constitute a sentence. By a process similar to that by which abstract terms are formed, the original words would dwindle into letters, and the original sentences into words. The single letters would continue for a season to convey an independent meaning; while at the same time they would be coming into use as the mere mechanical elements of words. That letters grew out of hieroglyphics has long been a conjecture of ingenious men: but it is peculiar to Mr. Davies to trace the stages of the process in the case of a particular language. His supposition we should deem plausible, were it built only on probability: but

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he would have us believe that he reads his theory in the remains of the antient bards, and that it grows out of statements which are there to be found. We do not deny that these writings lend some support to his hypothesis, and contain passages which remarkably coincide with it: but we own that our eyes are not penetrating enough to find it there exhibited in that clear manner for which he contends. In order to discover this, we think, a person must have been initiated into the Celtic mysteries; and for aught that we know to the contrary, this may be case with our curate, since we learn that they are not unknown in the present day. Let not his undoubted orthodoxy, which fully appears in his work, be regarded as any objection to this circumstance; for Taliesin, we learn, was an admitted Druid, though, if our memory does not greatly deceive us, some of his poems shew him to have been at the same time a Christian. Mr. Davies will excuse this pleasantry; his system is intitled to serious consideration; and it is at all events ingenious, and opens a new track to those who are fond of speculating on these matters.

It may be admitted that originally each elementary sound in language described a distinct image: but that there was any relation between the sound and the idea which it represented appears to us more dubious; yet we are aware that numerous and weighty authorities are to be found on the side of that hypothesis; and seldom has it been more learnedly and ably vindicated than in the pages of Mr. Davies, whose observations, if they do not convince, will much interest all curious persons. We cannot help thinking, nevertheless, that the observations of M. Suard, on the labours of the author of the *Mechanism of Language*, are, *mutatis mutandis*, applicable to those of the curate of Olveston. That elegant writer remarks; "it is true that in most of the known languages, the first syllables which children pronounce are *ab*, *pap*, *am*, *ma*; whence are formed the words *papa*, *baba*, *mama*, &c., and whence it has been concluded that the first consonants which an infant articulates are the labials B, F, M, P. Unfortunately for this hypothesis, there are nations which altogether want these letters. Lahontan informs us that he employed four days in vain, in endeavouring to get a Huron to pronounce the labial consonants; the savage observing that it was absurd to close the lips in order to speak."—M. Suard adds that in a Chinese vocabulary it is stated that the word *fou*, pronounced in a certain way, means father, but that children, unable to articulate the letter *f*, say *ou*; and the word *natoui* in the Canadian language means the same thing: between each of which words, and *papa*, little resemblance is discernible. See *Mélanges de Littérature, par J. B. A. Suard, Vol. II. p.* 296, 7.

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The grounds of Mr. Davies's system, and the proofs brought in corroboration of it, embrace a field so ample, that we have not been able to do them that justice which we could have wished; and we must refer the curious reader to the work, particularly to those parts of it which more immediately relate to the invention of written characters: persuaded that, if it does not administer conviction to their minds, they will derive from it both profit and amusement.

Mr. Davies has rendered the Welsh dialect subservient to very profound researches; we should be glad to see it made the subject of an humbler enterprize, that of an analysis of its structure, and a comparison of its merits with those of better known languages. In this way, a source of satisfactory evidence would be laid open, relative to the state of the human mind among the antient Britons. If, moreover, we may attempt to direct the labours of so erudite a writer as the author of the present volume, we believe that a version of the antient British Remains, with notes and comments from his pen, would be a present highly acceptable to the public in general, and to the lovers of antiquities in particular.

Jo.

ART. VII. *Lectures on Botany,* as delivered to his Pupils, by William Curtis, F. L. S. Author of the *Flora Londinensis,* Botanical Magazine, &c. &c. Part of which were published several Years since, under the Title of a Companion to the Botanical Magazine. Arranged by Samuel Curtis, Florist, Walworth. 2 Vols. 8vo. Boards. 4l. 4s. W. Phillips. 1803 and 1804.

THE public are so much indebted to the author of the *Flora Londinensis,* and of the *Botanical Magazine,* that they will probably be induced to extend their encouragement to this introductory view of an amiable and interesting science. Indeed, the distinct and beautiful illustrations, exhibited by the coloured engravings, give it a claim to preference, when compared with other elementary treatises on the same subject. In the text, however, we meet with little else than the ordinary definitions and explanations, conveyed in language which we cannot recommend as a model of elegance, or even of correctness.

The first volume contains twelve sections, which are respectively intitled, 1. Introductory Lecture. 2. On Plants compared with Animals. 3. On Seeds. 4. On Vegetation. 5. On Seed-vessels. 6. On Roots. 7. On Stalks. 8. On simple Leaves. 9. On compound Leaves. 10. On the Fulcra of Plants. 11. On Inflorescence. 12. On the Parts of Fructification.—The titles of the five sections contained in the se-

cond volume are, 1. Continuation of the Parts of Fructification. 2. On the Parts of Fructification in the Mosses. 3. On the Sexes of Plants. 4. On the Classes and Orders of Plants. 5. On the Genera and Species of Plants.

The greatest number of these topics are treated with a brevity and dryness which are by no means alluring, but which a beginner must patiently endure, if he is desirous of becoming acquainted with the technical phraseology of botany; and we may add, that, without such an acquaintance, he can never make any considerable advances in the more important departments of the physiology and economical uses of vegetables.

To general readers, the first and second sections of the first volume, and the second and third of the second, may afford some instruction and entertainment: but a more ample and diversified compilation might have been drawn from Duhamel's *Physique des Arbres*, from the writings of Bonnet, Senebier, Grew, &c. &c. In the first section, the author might easily have dilated on the advantage to be derived from the study of Botany. He might also have sketched the history of the science from the earliest times, and enlivened his pages with biographical notices of its most zealous and celebrated promoters. An enumeration of the most eminent botanical writers, and a catalogue of their respective works, would likewise have enhanced the value of these lectures.

As a favourable sample of this publication, we transcribe the directions concerning the methods of taking impressions of plants:

'The taking of impressions from the plants themselves is perhaps worthy of more attention than has been paid to it, as by this means a likeness of almost any plant may be obtained in a few minutes; and such a likeness as will ever after serve to give an idea of the original still more compleatly if it be coloured from nature, though in a rude manner. To succeed in this, procure from a letter-press printer two balls, similar to those which they make use of in printing, with this difference, that they should be covered with a white sheep-skin, such as is used for making gloves of, or spreading plasters on; or in lieu of these, two pieces of soft leather, with tow or wool tied up in them, may be substituted; a small quantity of printer's ink may be had at the letter-press or copper-plate printer's; or a mixture of ivory black well ground with boiled linseed oil, about the size of a hazel nut, is to be put on one of them; the two balls are then to be dabbed together until the ink is very thinly and evenly distributed over both surfaces.

'The specimen, which ought to be expressive of the habit of the plant, and to have been the preceding day expanded and lightly pressed between the leaves of a book, is then to be placed evenly on one of the balls, and repeatedly dabbed with the other. If the plant be very large, it will be necessary to cut it into two or more pieces; the

the uppermost ball is then to be dabbed several times on the plant till the fibres of the leaves and the stalk become visibly black. The plant is then to be taken off the lowermost ball, and laid on one side of a sheet of thick writing paper, the other side of the paper being laid over it, the leaves and the stalks are to be pressed and rubbed over with the palm of the hand, or ball of the thumb pretty hard, but not so hard as to squeeze out the juices of the plant; taking particular care that the plant is not moved during the operation, which is very likely to happen. Thus an impression of each side of the plant may be obtained; of which the underside, as being the most fibrous, is generally the most beautiful. Particular care should also be taken that too much ink be not applied, as it will have a very disagreeable effect both in the plain impression and in the coloured one. Those who would wish that the flowers should appear distinct and perfect, should take them off the plant, expand them, and colour them on the ends of the stalk afterwards.

'It must occur to every person that there are many parts of plants that cannot well be represented in this way, as berries of all kinds for example, fruits, &c. If the artist has any taste for drawing, when he has coloured the plant and flowers, he can readily represent with a proper colour either the berry, fruit, or seed-vessel of the tree or plant, when it happens to be striking; and if the colour be natural, the delicacy of the finishing is not to be regarded, as it is not to be considered as a fine painting, but a sufficient likeness, executed by a common hand, in a speedy manner.

'Another mode of taking off impressions has lately been introduced, in which smoked paper is substituted for blacking balls, and in the opinion of some this method is most preferable. To prepare the paper, rub it over first with linseed oil, then smoke it over the flame of a large tallow candle, moving it to and fro, that the paper does not take fire till the whole surface is regularly blacked over. The leaf or plant is then to be laid on the smoked paper, pressed, and rubbed till the fibres become black; the impression is then to be taken off on a piece of white paper, as in the other way.

'There are no plants look more beautiful taken off in this manner than the ferns.'

The subseqnent remarks are also worthy of particular attention:

'The cotyledons, which in the pea perish under ground, and never appeared, in radishes, &c. are converted into real leaves, a circumstance which passes unnoticed by most people; and did not daily observation prove it, we should scarcely be persuaded to think, that the thick, white, and solid substance of the cotyledons, is converted into green leaves; these kind of leaves are called seminal leaves, and are of a different shape in different plants; their form, however, is little attended to, though capable of affording very good marks for distinguishing the species when other characters are wanting. They are always smooth, and of a different shape from those into which the plumule expands; in some plants they quickly go off, in others

they continue a long time, as in the radish. It is while the plant is in this state that it is liable to be destroyed by insects.'

To extract other passages would only be to repeat detached portions of such definitions and illustrations, as may be found in almost every book which professes to unfold the principles of the Linnéan classification of plants. We decline, also, to point out some instances of careless composition and unseemly misprinting. The plates, we repeat, constitute the chief merit of the work. They are ninety-five in number, and are executed by Sansom, from drawings by Edwards. A few of them, however, may be pronounced stiff and harsh; and others (especially of the plants and fruits which are most familiar to our eyes,) cannot be reckoned very accurate delineations of their prototypes. We particularly allude to the red currant, the carrot, and the turnip. In the explanation of No. 31, *Solanum Dulcamara* is mis-translated *Deadly Nightshade*. A blossom of the latter is represented in the 32d plate; and the difference must be obvious to the most superficial observer.

The editor has not informed us in what state he found these Lectures, nor what share he took in their publication. The second volume is dedicated by him to Dr. Lettsom.

Muir.

ART. VIII. *An Accurate Account of the Fall of the Republic of Venice*, and of the Circumstances attending that Event; in which the French System of undermining and revolutionizing States is exposed; and the true Character of Buonaparté faithfully pourtrayed. Translated from the original Italian. 8vo. pp. 287. 5s. sewed. Hatchard. 1804.

WHILE the French ruler continues to throw out menaces, and to carry on hostile preparations, against the very existence of our country, we cannot help being of opinion that a narrative like the present is intitled to the particular attention of its inhabitants. It is a sort of miniature portrait of the military and political life of that personage; in which are fully displayed the predominant qualities of his mind, and the rules which guide his conduct. From such a delineation, it appears that his cunning is not inferior to his courage; that with him hypocrisy and fraud are honourable, and bloodshed and devastation allowable, when the schemes of ambition are to be realized; that in his eyes nothing is unlawful to power; and that there are no crimes where success crowns the act. In such a system, justice, honour, and humanity, are mere words, intended only to blind mankind, and to throw them off their guard. We may indeed grant that, at this time, Bonaparte does not deceive many;

many; since he is contented to *terrify* the world, and to rely principally on his power. Britannia, we know, needs no caution; and may we find her sister Hibernia equally wise! Though the disgusting detail which we are about to abstract may give little new information, we shall not think that we have altogether wasted our time, if we awaken in our fellow-subjects useful recollections.

Of all the states which continued neutral in the revolutionary war, none had been more obsequious to France, nor more studiously avoided giving offence, nor more anxiously courted its good will, than Venice; the intercourse of the two powers was most friendly; and each abounded in professions of the most cordial amity. In the year 1796, Bonaparte, following up the fortune of the war, entered the Venetian territory at the head of his army; and immediately on his arrival he issued proclamations in which he recognized Venice as a friendly neutral, and solemnly promised not to violate the relations subsisting between the two countries. No sooner, however, did he gain a footing there, than he insulted the government in the persons of its accredited agents, seized posts, reduced towns, and levied most heavy contributions; and the patient and submissive Venice, so loyal and invariable in its attachment to the French Republic, was obliged to subsist the whole of his rapacious forces. His confidants disseminated discontents, traduced and vilified the sovereign, and, inciting the subjects to rebel, induced not only cities, but whole provinces, to shake off the Venetian yoke. The foul robberies, the shameless extortions, the wanton cruelties, and the gratuitous mischiefs, committed by the French troops, were rather encouraged than overlooked by the commander in chief: who pretended to listen to the complaints and remonstrances of the oppressed, and readily promised redress, but in fact took care, by means of his underlings, to aggravate the evils which they suffered. The excesses of the military were excited rather than restrained, and the exactions were increased beyond the wants of the troops. The French General hoped by this pressure of calamity to sour the minds of the people, to cause them to adopt revolutionary principles, and to throw off all subjection to their former masters. In three-fourths of the *terra firma*, the desired effect took place, and the remainder was on the eve of following the example.

While the *terra firma* was thus visited with all the severities which a barbarous foe, exercising his utmost ingenuity, could devise, the capital itself was suffering from his wiles. One of his creatures, abusing the privileges of a resident, aided by other emissaries, and by the bad subjects of the metropolis, was busy in practising all the revolutionizing arts. Yet the patience of the

Venetians was not to be worn out; and all this unparalleled ill usage never caused them to raise a finger against their oppressors. They would do nothing which the ingenuity of Bonaparte could convert into a pretext for war: but an expedient was at length devised, which furnished the pretence so long sought in vain. It was a known law of the state, recognized by all the powers of Europe, that no foreign vessel was allowed to enter the ports of the capital. A French fleet was therefore ordered into the Adriatic, which approached the Lagunes, and a ship of war belonging to the squadron attempted to force its way into the port of Lido: when one of the forts fired at it, and its commander was killed. The Venetian government lost no time in properly explaining the matter to Bonaparte: but the artful General paid little attention to their representations. He was now provided with the ground for hostilities which he had so long wanted; and having first oppressed, exhausted, and laid waste the territories of Venice, while no hostile act could be charged on that state, he now declared war against it in order to obtain possession of its remaining provinces, and to seize the capital itself. No war, however, actually took place, because the Venetians were resolved to submit to whatever terms should be prescribed to them, and Bonaparte preferred employing the intrigues of the resident Villetard. It was left to him to accomplish, and to render inglorious, the downfall of the once proud mistress of the Adriatic. He had secured partisans, he had numerous agents, he had rendered the garrison discontented, he circulated false rumours, now threatened, and now promised; at length the intimidated magistrates laid aside their authority, and a constitution was framed according to the direction of the Gallic minister. Under the pretext of guarding the new order of things, French troops were admitted into the city: while Bonaparte, as it were to convince the world that he delighted to insult as well as to trample on those who are in his power, at the moment when he learned that the revolution had taken place, signed a treaty with the deputies of the antient government.

The French troops had no sooner fixed their residence within Venice, than it was treated as a captured place. Every thing curious and valuable became the prey of the conquerors, even the depôts of the pledges of the distressed were robbed, the arsenals were plundered, the navy was seized, nothing was suffered to remain in this magnificent metropolis but its naked buildings, and the booty made by the French is said to have amounted to forty millions. To render the subjugation complete, the capital itself was made over by Bonaparte, who had been more the seducer than the conqueror of Italy, to the House

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of Austria: though it had neither been conquered, nor had it surrendered itself to him; and he had no right to retain the possession of it in his own hands, much less to transfer it to another state. It may be safely said, that history contains nothing more fraudulent and profligate than his conduct towards the antient Republic of Venice.

Whenever a city, by intrigue and open force, could be brought to renounce its allegiance to its sovereign, the national troops were in an instant disarmed, the provincial treasury plundered, every corporate fund swallowed up, the magazines and warehouses emptied, all Venetian arms seized, and the ornaments consecrated to religion taken away. Every thing disappeared under the hands of the French, as if by the touch of a magic wand.

Nothing, we are told, could exceed the attention paid to the French army by the Venetians; and the officers and commissaries were accommodated with the use of private houses and public edifices: but, as the author observes, the ungrateful return which the senate received for its generosity will astonish posterity. It appears that the manners of Bonaparte were little superior to those of the ruffians whom he commanded. No low-born person whom the chances of the revolution raised to power more abused it, or acted a more indecent part, than that which is here recorded of this hero.

'In the fasti of this republic, the 15th of April, which happened to be Easter Sunday, will ever form a memorable epocha. On that day a full council was obliged to be unexpectedly called; for an aid de camp of general Buonaparté, Junot, wished to present himself to it. A single individual commanded the colossus of fourteen centuries. Delay was, however, requested for calling this extraordinary meeting. It was stated, that on this festival the most august mysteries of the established religion being celebrated, and the pious customs of their ancestors requiring that all the magistrates of the republic should be present, their sudden absence, and so great a desertion of the national rites and ceremonies, would cause a disturbance in the capital, and scandalize and enrage the people. Prayers, arguments, every motive was employed, but in vain. On these remonstrances, the hostile and designing Frenchman became infuriated, and, breaking out with implacable rage, declared, that he had orders instantly to read to the doge, in full council, a letter from his commander in chief, or immediately, in case of refusal, to declare war against the republic. It therefore became necessary to yield to his inflexible brutality; and the letter was agreed to be heard previous to the sacred functions. It is impossible to offend men more than by slighting their ancient customs. To endeavour to oppress them may be sometimes a proof of esteeming them, but to outrage their national usages is always a mark of extreme contempt.'

A French officer, quartered at Verona, one day determined, or more probably received the command of his General, to fire from the fort upon the town; a desperate contest ensued; and the towns-people would have been victorious, had they not been induced to desist by intelligence of the speedy arrival of several French armies. It then became necessary to think of capitulating:

'To avoid yielding the city at discretion, the citizens of all classes assembled, and elected some persons of eminence to negotiate with Kilmaine. These men being invested with power to dispose of the national independence, advanced to his camp; where Augustus Verità, speaking in the name of this no longer Venetian people, intermingling arguments and supplications, obtained that religion should be respected, and the lives and properties of all saved. Such were the written and solemn conditions of the surrender of the city; but their duration was short, and they afforded but a transitory and delusive relief to the depression of the inhabitants.

'At length the French entered Verona without farther resistance, as into a town unaccustomed to arms, or tired with war, and grown docile to the will of the conqueror. At their appearance, however, tears flowed from old men and from children, from the high and from the low, from men and from women. Unmoved at the sight of a race afflicted with innumerable misfortunes, the French declared all the officers and soldiers prisoners of war*, and disposed, according to their caprice, of all kinds of public and private property. With sacrilegious hands they seized the substance of the innocent poor by sacking the *Monte di Pietà*. By means of most exorbitant contributions in money, in costly furniture, and in plate, the miserable remains of private fortunes were cruelly devoured: the temples, those divine asylums of peace, those illustrious monuments of devotion, which even the barbarians of the north revered, were shut up and abandoned to ruin, after having been despoiled of their sacred honours, at the very moment when the ministers of religion had hastened thither to appease the wrath of heaven with prayers and supplications: domestic retreats were invaded and profaned by armed ruffians, who filled them with terror, tearing from the bosoms and arms of their families the most illustrious defenders of their country, and throwing them into prison.

'*The heads of the guilty shall fall*, had the ferocious Augereau declared in a public proclamation. This obscure indication of half-uttered menaces had frozen the blood in every bosom. The thunderbolt was only to strike a few, but the terror that preceded it fell on all. Notwithstanding, after much prayer, entreaty, and exertion, many of the prisoners were restored to liberty, though they expected only to quit

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'* They forwarded them to Milan, where the officers being released on parole, the soldiers were sent into the interior of France. They afterwards obtained their liberty, when Venice passed under the power of Austria.'

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their prisons to be led to execution. This event had induced the Veronese to flatter themselves that no citizen would lose his life, although three yet remained in the hands of the enemy, and although their proofs of innocence were such as to afford every hope. Yet, knowing them to be in the power of a faithless foe, some anxiety still prevailed: in fact they were already destined to a scene of horror, which it is painful to relate.

'Emili was detained in a castle an illustrious hostage, on the inviolable faith of a treaty, and therefore protected by the ægis of the law of nations; Verità, by the sacred character of ambassador; and the third, John Baptist Malenza, assured of his security by the solemn promise of the conqueror. The council of war was already assembled, they had already examined these intended victims, whose innocence was undeniably evident to their inexorable judges.

'After hearing them, forgetting that Verità had with pious haste brought to Kilmaine his two nephews, by him defended amid the perilous conflicts at Verona; forgetting, that Emili had many times, and at great expence, collected and removed the wounded from the field of battle, where their inhuman brethren left them to languish on the naked earth in the last agonies of death; forgetting, that all three had lavished on the French troops, and even upon these their very judges, acts of the most liberal munificence, abusing an incompetent article of the French constitution, trampling under foot all laws divine and human, violating all the rights of hospitality and rendering justice herself an accomplice of crimes, they pronounced against them sentence of death.

'In the dead of a stormy and tumultuous night, the rumour of this melancholy intelligence was scarcely spread, when the relations of the condemned, their friends, and all the other inhabitants, resolved by all possible means to prevent their execution. To have beheld the ardent interest and attachment which every one demonstrated, it seemed as though it were not three citizens of a town, but three children of a single family, that excited this universal anxiety and ferment. I will not attempt to pourtray all the afflicting scenes of that awful night: I will not detail, with how much generosity the elder Emili lavished his wealth for the safety of his brother: I will not describe, with how much anguish the afflicted consort of the unfortunate Verità, together with her desolate and weeping children, threw herself at the feet of the French commander; or with what effusion of grief, supplicating in the name of God, she offered her fortunes and her blood to save the life of her husband; but all in vain. The decree was confirmed against them all.

'On the morrow they descended from the castle for the last time, and for what crime? For defending their country. Their blood will be upon the heads of their assassins. They were surrounded by arms; a muffled drum preceded them. Wholly ignorant of their doom, they marched with a firm step between the guards, little expecting the approaching event, when a secretary at war stopped them, and read the sentence of death. Equally prepared to pass from chains to liberty, or from slavery to the tomb, they pursued their way with the same boldness as before, and, in the midst of general consternation, approached

with

with intrepidity the place of execution, Such is the power of a consciousness of right, and of an ardent love of our country.

'In the most barbarous regions, when victims are required by indispensible necessity, those who are destined to immolate them offer every alleviation of their hard fate. The French denied these martyrs of virtue the religious consolations so necessary to all men in the last moments of departing life. Even with this act of impious barbarity they were not dejected: their innocence was registered in heaven, and in heaven an eternal crown was prepared to reward it.

'At length they arrived at the place of execution; the guards halted. The military pomp with which they were surrounded, the sight of the cart that was to receive their bodies, the pallid horror of the surrounding spectators, every thing informed them that their last hour was come: when, seizing each other's hand, they communed in a few interesting words, but which with them were lost for ever.

'Almost the same instant saw them bend their brows to receive the fatal fillet, kneel, and fall, pierced with innumerable balls. All Verona was filled with lamentations and with anguish, which overwhelmed it like a deep and perpetual darkness. O ye, whom the scithe of death, by robbing you of the objects dearest to your hearts, has condemned to unceasing grief, why can I not spread over your afflictions that peace, which the hand of time can scarcely bestow? Oppressed with the deepest sorrow, I am compelled to bury my own grief in silence.'

The succeeding passage will give some idea of the miseries which the visit of the French inflicted on the subjects of Venice:

'The revolutionary fire ever raged more and more in the Venetian provinces, and continually spread through towns and villages that had hitherto been inviolate. At the end of April the French army was on the western bank of the lagunes, already endeavouring to embrace their vast circumference, in order to blockade the metropolis and asylum of the government. The same warm expressions however of public friendship continued on both sides, and the French, even while committing these hostile and cruel acts, professed themselves sincerely attached to the Venetians. Eight cities, three hundred communes, two millions of inhabitants, had planted the tree of democracy; but that ceremony was thinly attended and without honor. The nobleman, the tradesman, and the industrious mechanic, had alike been obliged to bend beneath the yoke of French tyranny; the impious and the depraved alone towered aloft. Riches, rank, honors, and above all virtue were considered as capital crimes. The once happy inhabitants of the Venetian regions cried, "such is our boasted liberty," and shook their chains. Every object filled them with horror, on all sides they only beheld the fatal vestiges of desolation. Verona, the illustrious Verona, exhibited a scene of tears and ruins; Padua was almost uninhabited; Bergamo seemed as it were buried alive; Brescia was in a ferment between the passions of the great and those of the multitude; Salò was never mentioned but with tears; every thing was sinking, but all was not yet lost. There still remained a government to dissolve, a throne to destroy, a sceptre to dash in pieces: Buonaparté held the sword suspended over the senate, and already threatened it with extermination.'

Let

Let it be remembered that all the outrages described or mentioned in the above extracts were committed in a state of peace, by a power professing to be friendly, represented by a man who has since clothed himself with the imperial purple, and who aspires to be the head of what he calls the "Western Family." The author very properly thus apostraphizes him: 'Ah, Buonaparté! not fortune or victory, but virtue alone constitutes the true greatness of a hero. Pass but an hour in the cemeteries where conquerors like you repose, and thou shalt know that they left nothing behind but a detested name, or a few scattered laurels, execrated by their cotemporaries, and trampled under foot by their posterity.'

Our readers cannot fail to note the conduct of the French resident at Venice, the worthy associate of Genet, Mengaud, Lasnes, &c. None feel more than we do the charge lately exhibited against our diplomacy: but surely it is allowed us to observe, that it is with a very ill grace that Europe is filled with outcries by the employer of Villetard; who, while minister at Venice, subverted its government, and treacherously placed it in the power of his employer, by whom it was transferred to a foreign state.

We cannot conclude this article without observing that the unparalleled weakness of the Venetian government as much claims our pity, as the lawless daring of the unprincipled invaders excites our detestation. How different are our sensations, when we read the narrative of the ignominious fall of Venice, and the sad story of the unavailing but noble struggle of the little Cantons!

Why does this work appear without the sanction of any author, or any account of its origin, or even the translator's name? *Jo.*

ART. IX. *An Introduction to and an History of Ireland**. By S. O'Halloran, Esq. M. R. I. A. Honorary Member of the Royal College of Surgeons in Ireland, and of the Physico-Chirurgical Society. 3 Vols. 8vo. 1l. 11s. 6d. Boards. Fitzpatrick, Dublin. 1803.

THERE are minds which wonderfully relish delusions, and which take peculiar pleasure in attempts to impose the same food on others; and we never observe this disposition to be more energetic, than when it co-operates with national vanity. The diseased state which generates it appears to be remarkably prevalent in parts of the British empire; since the Hibernian, Caledonian, and the Cambro-Briton, seem to labour

* How strangely incomplete is the construction of this sentence!

very generally under this sort of malady. Boasting of their high and venerable descent, they are apt to imagine that their progenitors were not less illustrious than antient. The Anglo-Britons, on the contrary, aware of their motley origin, can indulge in no pride of this kind, and found their self-preference on the power and distinctions which actually belong to them; while their fellow-subjects, sensible that, nationally considered, they now fill only secondary situations, more readily listen to tales which speak of æras of past glory, when supremacy, wealth, and splendour, gave them high renown. This passion, though it sometimes runs into ridiculous lengths, and though it can find no place in sounder minds, which truth alone can satisfy, is a generous and extended feeling, far removed from those which are selfish and degrading.

No persons can think more unfavourably than we do of the policy of former times with regard to Ireland: we shall, therefore, controvert none of the severe observations which in the course of the volumes before us are applied to it, and which are doubtless too much supported by facts: but we could have desired that they had been made in a different spirit, and that the author's views of the future had been more cheering. When representations of past mal-administration have for their object the instruction of succeeding times, when they are not intended to rouse and inflame rancour, and to disseminate disaffection, we are ever ready to listen to them; and we feel it to be as much our duty as it is our inclination, to second them to the utmost of our power. We should rejoice to see the day in which the Union did not exist merely in an engrossed parchment, and when it ceased to have scarcely any other foundation than the dead letter of a statute; we could wish to see it founded on a community of interests, in a full share of privileges, and of all the blessings of British society; and we should truly welcome the period at which the nations may be identified, forming one great and powerful people. A sense of justice would lead us cheerfully to concur in the wishes of Ireland, and our view of the welfare of the empire would induce us to anticipate them. On the subject of Irish grievances, we feel great pleasure in coinciding in opinion with the present author; and we are in no degree disposed to question his account of the good qualities and virtues of his nation: on the contrary, we listen to it with cordial satisfaction; and if we do not subscribe to all his ideas of its antient pre-eminence, we can assure him that our doubts arise not from jealousy nor from envy, but from that regard to truth which we can no more violate in compliment to nations than to individuals.

We must in the outset frankly acknowlege, that we possess not those powers of belief which are requisite in order to credit the Egyptian origin of the Irish, and to admit that they were the instructors of the Greeks in arts, letters, and agriculture: that they migrated from Greece to Spain, and from the latter country to their present residence, eleven centuries before the Christian æra; and that from this remote period down to the epoch of the Danish incursions, they were a people excelling in arts, abounding in wealth, famed for the wisdom of their institutions, eminent in science and learning, renowned in arms, and wielding the sceptre of an extended empire, which embraced Britain and part of Gaul. Nor can we believe that their youth formed the sacred cohorts of the powerful rival of Rome, and constituted a large proportion of its forces in all its wars, whether in Spain, Sicily, or Italy. Nor are we convinced that the attractive Hibernia was the Ogygia of Homer, the country of the Hyperboreans, or the Atalantis of Plato. Yet if we submit to the authority of Mr. O'Halloran, these are all indubitable facts, which nothing but the most unwarrantable scepticism, Machiavelian policy, or incurable bigotry, can question;—if we concur with this confident author, Ireland, in remote times, united the civilization of Greece with the splendour of Persia;—and in that happy isle might have been found a Persepolis, a Tyre, a Carthage, an Athens, and a Corinth.

According to Mr. O'Halloran's view of the antient history of Ireland, we shall perceive the fate of that country to have been most extraordinary; authors, the course of things, and Nature herself, seem to have conspired against her; all have tended to conceal her glory, and to deprive her of her fame. Cæsar, who could not be ignorant of her political ascendancy, of her internal greatness, and of her high culture, only describes her geographical situation; and Tacitus must be charged with more than malicious silence, if the Irish sources, whence the present author deduces his information, be authentic; since, as we cannot suppose the Latin historian to have been a stranger to them, we must regard him as guilty of wilful misrepresentation. Speaking of Ireland, he says; "*Ingenia cultusque hominum haud multum à Britannia differunt;*" and referring to a chief of the country who had been driven from it in consequence of a domestic commotion, he adds, "*Sæpe ex eo audivi, legione una et modicis auxiliis debellari obtinerique Hiberniam posse.*" Such was the notion which Tacitus professed to entertain of the power of Ireland in his time, and which he has left on record for posterity. Strabo, Mela, and Solinus, are far less civil. Cambrensis speaks of it in the same strain; and with him the modern

modern historians accord, without excepting even the most learned of the Irish themselves.—Another singularity attending the high state of refinement to which Ireland is asserted to have had reached, and to have retained for so many centuries, was the circumstance of her having communicated no portion of it to neighbouring nations,—not even to its dependencies, Britain, and parts of Gaul! Geniuses of the first order, no doubt, illuminated this blessed region; yet no cotemporary among other nations celebrates them; nor are we told that even their names have survived the wreck of their works. No ruin remains, no utensil or coin is ever dug up, to corroborate the Bardic accounts of the splendour of Melesian monarchs.

What country ever fostered letters like the antient Ireland of Mr. O'Halloran, or more religiously guarded posterity against suppositititious narratives! Its Omlahs, or Doctors, were formed by long and deep study, had precedence of the nobles, and ranked next to the princes of the blood. Societies, consisting of these learned persons, noted down the transactions of the times; and these were again strictly examined by the highest dignitaries of the literary hierarchy, before they were entered in the memorials which were to descend to posterity. So philosophical and polished, we are told, were the rulers and literati of Hibernia, that, listening without prejudice to the apostles of Christianity, they at once admitted its superior reasonableness, and yielded to its authority; the revolution was attended by no violence or commotion; Druidism resigned its ascendancy without a struggle; and the Christian prelates assumed the places and discharged the functions of the supplanted omlahs. Moreover, in one of the triennial national assemblies at Tarah when Christianity had been established, all the records of Ireland were submitted to St. Patrick, assisted by other lay and spiritual persons, and were pronounced by the august assembly to be authentic.

On these gratuitous and suspicious grounds, Mr. O'Halloran arraigns the incredulity of those who reject the antient history of Ireland. It appears, however, that few of these records have escaped the ravages of time; and that our knowlege of them depends on the testimony of bards and monkish writers who lived since the conversion of the Irish. Yet on the credit of these documents we are called to give faith to this writer's representations of the intellectual culture, powerful sway, and political influence of Ireland in former ages; in opposition to the unanimous testimony of foreign writers, in violation of every rule of probability, and in the absence of every corroborating circumstance. Had we conceived these errors to have been merely speculative, we should

have

have spared ourselves the trouble of noticing them thus particularly: but, while we impute no improper motive to the author, and suppose him to labour under honest misconceptions, we cannot be unmindful that legends resembling the present may animate and nourish mischievous delusions, which, we hope, are not now very generally cherished in Ireland. Who does not see that these fabulous accounts of the antient prowess and renown of Ireland are calculated only to foster notions of proud independence?—who can help discovering that relations which exhibit Great Britain as contemptible in antient, and as odious in later times, are ill suited to cement that union and harmony which it is so desirable to create between the several parts of the empire? We are consoled, however, in thinking that so evil an effect will not be widely produced; since we trust that there are not many who read works so voluminous as the present, who are capable of being misled by such hypotheses as it contains.

What an engine in the hands of modern antiquaries is etymology? The worthy curate of Olveston *, by its aid, has found out strong grounds for presuming that Minos was a Welshman; and it makes him confident that Abaris, though not the Ap Rhys of Rowland, belonged to that illustrious nation. The curate also makes Orpheus and Hercules visit his favourite Britain, in order to sit at the feet of the Lockes and Newtons of the Druidical colleges: but he is a modest man compared with Mr. O'Halloran. Was Mr. Davies disposed to rob Greece of its Minos, and Scythia of its Abaris, with what a severe retaliation is he visited! The authentic relations of antient Hibernia assert that Britain was a dependency of that island; and that the latter country furnished liberal succours to the former, whenever it was invaded by the Romans. Mr. O'Halloran finds also by etymology, that every hero and heroine who figured in the defence of Britain was an Hibernian. Cassivelaunus, Boadicea, Caractacus, Galgacus, and Carausius, all were natives of that distinguished spot.—We advise Mr. Davies to act in future a more honest part, to repent, and make retribution; to restore Minos and Abaris; and then he may, with a good grace, endeavour to rescue the British heroes from the fangs of Mr. O'Halloran.

The close alliance subsisting between Carthage and Ireland, of which the same truth-telling records give an account, and the great proportion of the forces of the latter employed in the armies of the former, occasioned the Irish government, at an early period, to become acquainted with the ambitious designs of the Romans; its enlightened councils were ever devising

* See Art. VI. of this Number.

means

means to counteract them: it furnished succours to every nation against which Rome directed its arms; it sent auxiliaries to Gaul; it took the lead in the war in Britain against these restless invaders; and finally it placed itself in that state of preparation which determined omnipotent Rome to abstain from attacking it! How inveterate must have been the jealousy of the Romans, how base the ingratitude of the Britons, since the writers of neither nation take the least notice of the sage and polished Hibernians! Cæsar affects ignorance of, and Tacitus represents as petty and weak, the mighty Irish empire; whose wise councils, sage institutions, and mighty armies, are so much celebrated in the histories in which Mr. O'Halloran is conversant!

It is also a singular circumstance, which must strike every one who reflects on the perplexities in which Mr. O'Halloran's relations involve us, that the fame which Ireland acquired for monkish learning and monkish piety, soon after the days of St. Patrick, are every where blazoned; the histories of every country, and all the monuments of those ages, bear testimony to them: but the more solid science, the more refined literature, and the higher polish of its heathen days, exist only in the records above mentioned, and are known only to a few *faithful* Irish antiquaries.

In order to reconcile Cæsar to the Irish histories, Mr. O'Halloran proposes certain emendations of his text. Instead of *Disciplina in Britannia reperta*, he would read, *Disciplina* in insulis Britanniæ *reperta, atque inde in Galliam translata esse existimatur*; and in the well-known passage in which Cæsar is speaking on the subject of letters among the Gauls, for *literis Græcis*, Mr. O'H. would read *Literis Græcis simillimis*. He does not pretend that any MS. countenances these readings: but he founds his emendations on the known accuracy of Cæsar, and on the opportunities which he enjoyed for acquainting himself with a people among whom he resided so long a time.—To reconcile Tacitus to the same veracious narratives, he tells us that we may collect from the whole account of the Hibernian *Regulus*, that Ireland was divided at that period into two parties, which were nearly equal; and that we are to understand him as saying no more than that a legion, and a few auxiliaries, would turn the balance in favour of one of them. It will be recollected, however, that Tacitus predicates of Hibernia that it could *debellari retinerique* by the above-mentioned force; and the author's interpretation, therefore, shews that he is not more profound as a linguist than sober as a critic.—Having converted Britannia into *insulis Britanniæ*, and construing these two words as meaning Ireland, it is wonderful what he

effects

effects by this single acquisition. The use which he makes of it reminds us of the allusion applied by a great judge to a certain fictitious legal instrument; which that learned person compares to a power in mechanics, which, when once gained, may be directed to an endless variety of purposes. He seems besides to have gained the πᾶ σῶ, whence he is able to throw poor Britain out of antient history: at least she only remains there to be protected by Ireland, or to be insulted by conquering nations; while all that is said of Bards and Druids is, by the help of the *emendation*, made to apply solely to Ireland. Describing the flourishing state of the latter country, he triumphantly adds:

'If we would reverse our prospect, let us look into the antient state of Britain. There we behold an abject cowardly people, who tamely bent their necks to every yoke. We see them the humble tributaries of the Romans; and after this period, when invaded by the Irish and Picts, instead of bravely facing their enemies in the field, skulking for safety behind mounds of earth; and when these were forced through, and desolation spread over the land, so far from forming those generous and desperate resolutions which the situation of their country required, they, as Gildas and Bede affectingly relate, butchered their wives and children, and lastly destroyed themselves! The succeeding generations implore the aid of the Angles and Saxons, who, from their protectors, become their masters! The Danes made an easy prey of them next, and afterwards the Normans!'

As the succeeding passages contain a summary of the opinions of the author relative to the antient history of his country, and of the heads of its general contents, we here insert them:

'From the unexampled attention, paid by the Irish nation, through all periods of their government, to the antiquities and history of their country, one should think that they ought to be regarded with an higher degree of credit than those of any other country whatever. For, not only every great family of the kingdom retained an historian, but the state appointed others of superior degree, to examine critically and accurately, every third year, the different annals of the senachies; and whilst the severest punishments awaited such as would dare to abuse this great trust, by advancing the least falsehood, their persons and properties were inviolate whilst they adhered to truth. From these different records, a code of history was formed, of which, besides great numbers in private hands, several well-attested copies, as the psalters of Tara, of Cashell, &c. were lodged in different public repositories.

'By these it appears, that from the most remote antiquity, the Irish were a LEARNED, a PIOUS, and a WARLIKE nation; that they were originally a Scythian colony, who, under Phenius, the famous inventor of letters, first settled in Egypt; that Niul, his son, who was learned like his father, married Scota, daughter to the king of Egypt,

and resided near the Red Sea, and had an only son called Gathelus. In the days of Sru, grandson to Gathelus, the Egyptians, becoming jealous of these people, expelled them the country. These exiles landed in Greece, and particularly at Crete, where they resided about fifty years. Some time after this they sailed to Spain, and from thence invaded Ireland in thirty ships: here, it appears, they found *a people* not unacquainted with arts and letters, and such account as *these* gave of their ancestry, our senachies transmitted to posterity. This account, however, true or false, cannot affect the certainty of the faithful Milesian records: thus far our annals.'—

'The Scythian colony landed in Spain, under the conduct of Bratha; and by Breogan, his son, was the city of Braganza built; Bille was his successor, from whom came Gollamh, or Milesius; the sons of this prince, with their followers, invaded Ireland in thirty large ships, about eleven centuries before Christ; of this our annals are as positive as of their Epytian and Grecian migrations, and we accordingly find a close and friendly connection between Spain and Ireland constantly kept up, and frequent intermarriages and alliances among the inhabitants; and whilst these facts are recorded in Ireland, they have been constantly preserved by tradition in Spain.'

The names of the sons of Milesius were Heber, Heremon, and Amhergin; the latter was high priest; the two former, with united forces, conquered Ireland, and divided it between them: the southern half being chosen by Heber, and the northern becoming the portion of Heremon. Besides these, Milesius had other sons. He was also a person of extraordinary valour; and we are told that Phœnicia, Egypt, and Spain had severally witnessed his exploits. When his posterity settled in Ireland, the supreme as well as tributary monarchs were eligible only out of his family; and it is from him that the term Milesian came to be applied to the royal race. We learn, moreover, from the author, that his present Majesty, as descended from the kings of Scotland, is of the Milesian stock. Our royal house, we know from Leibnitz and Gibbon, is one of the most antient in Europe: but how circumscribed were *their* views of its antiquity, as well as those of the exquisite poets, the panegyrists of the House of Este, (the Italian branch of it,) compared with that given to it in the annals from which Mr. O'Halloran draws his information! The advantages derived by his Majesty from this illustrious affinity may be collected by the reader from the subsequent passage:

'Most writers have been remarkably severe in their censures of the Stuart line; yet, by their accession to the English throne, the brightest jewel in the British diadem was secured. The Irish, who before this period were perpetually in arms struggling for their liberties, the moment they beheld a prince of the royal line of Milesius wear the British crown, immediately declared themselves peaceable subjects; and what the force of 400 years could not accomplish,

the simple accession of one prince completed. By the compacts between him and the Irish, all distinctions were for ever to cease; and the laws of England, or rather those of Ireland, were to be implicitly obeyed over all the kingdom, as may be seen in the acts of James I. and Charles I. Since that day, all ranks of Irish own the power of the kings of England, as *Monarchs of Ireland;* the Irish of British origin, from natural affection, and those of the *old stock*, from the pleasing consideration that they are *still* governed by a prince of their own blood. Such is the light in which they behold his present Majesty; and warmer or faithfuller subjects his extensive dominions cannot produce.'

The intelligence contained in the latter part of the above paragraph would have been read by us with great satisfaction, if we could have perceived that the loyalty of our worthy fellow-subjects had been grounded on broader and more liberal principles: but still we are happy in learning that it is characterized by warmth and steadiness.

It is to be regretted that the last editor of the works of the very learned Lardner was not apprized of the following fact, which would have supplied so material an addition to that eminent Divine's *Collection of Jewish and Heathen Testimonies:* 'Our very early writers' says Mr. O'Halloran, 'tell us that the famous *Connal Cearnach*, master of the Ulster knights, was actually at Jerusalem at the time of the crucifixion of our Saviour, and that on his return he related the whole story to Cormoc king of Ulster.'

As it will have appeared that we have very little faith in the antient accounts of Ireland detailed in this work, we shall pass over them, and submit to our readers a description of the *modern* Irish; which, though it creates in us no small degree of surprize, we are not disposed to question:

'If ever the very common Irish might be said to be in a state of barbarity, it should certainly be *at this day*. When a wretched peasant pays from four to five and six pounds annually for his acre of ground, the sole support of a miserable progeny, and earns but seven, oftener five or six pence for his day's labour, the reader may form some distant idea of his wretchedness! Yet in these distressful circumstances, I ask the most sanguine *domestic* enemy to the glory of his country, if the behaviour of the common people betrays any marks of ferocity, or of cruelty, to countenance this heavy charge on their predecessors? With more native good sense than falls to the share of any commonalty I know, they have joined a softness of manners, a humanity and generosity, which strongly prove the polished state of this kingdom in *former days*. Go to an Irish peasant's cot, he receives you with looks of satisfaction: the best chair, and the warmest part of the fire are allotted to you. The poor wife, with cheerfulness, lays her potatoes, her milk, and, if she has them, her butter and her eggs before you; nor can you gratify them more, than by partaking of

their homely fare. Have you lost your road, one of the family will go a mile or two to put you right. If a poor stranger sickens amongst them, the neighbourhood visit and assist him: and if he dies, it is a constant point with them to attend his funeral; and they bewail his loss through a sense of commiseration that he has none of his own friends to do his remains that sad office. If this hospitality and politeness be evidences of a barbarous people, then, and then only shall I admit the Irish to be most remarkably so; and if a partiality and fondness for strangers, which have ever distinguished the nation, be proofs of a sanguinary disposition, no doubt the Irish are highly so.'

Though far from satisfied with these volumes, and though wearied by the perusal of the legendary accounts which they contain, we by no means deem the study of the original language and antiquities of Ireland a barren field. Some persons seem to think, not without reason, that the old dialect of that island is the most pure specimen of old Celtic now existing.

Jo.

ART. X. *Facts and Observations concerning the Prevention and Cure of Scarlet Fever;* with some Remarks on the Origin of acute Contagions in general. By W. Blackburne, M. D. 8vo. pp. 181. 4s. sewed. Johnson, &c.

THE knowlege which has been obtained of late years, with regard to the laws by which contagion is regulated, has afforded some important practical inferences; of which Dr. Blackburne has judiciously and successfully availed himself, in prosecuting his inquiries on the subject of Scarlet Fever. This disease is justly regarded as peculiarly formidable in the various establishments devoted to the education of youth; and we therefore consider it to be particularly incumbent on all who are concerned in the management of such institutions, to pay every attention to the means suggested for the purpose of arresting the progress of the contagion, when it has once been unfortunately admitted.

It is thoroughly established, by the most careful observations, that the influence of contagion extends only to a certain distance from the person from whom it proceeds; and that, consequently, an infectious complaint may be prevented from spreading, by a separation of the diseased from the healthy.

On this important fact, the present author very properly lays great stress; and he earnestly recommends it to the heads of seminaries to be provided with one or more separate apartments for the reception of invalids, so contrived that the communi-

cation between the sick rooms and the rest of the house may be easily and completely cut off at any time. Instead, therefore, of dispersing a school, when scarlet fever may have made its appearance in it, he regards it as much better to separate the sick from the healthy, before they are capable of imparting the complaint; and by disposing them in proper apartments, and strictly enforcing the rules of prevention, thus to aim at crushing the disease in its infancy. Should the establishment be too contracted to admit of such an appendage, a lodging in the neighbourhood should be kept in view for this purpose; and if parents are unwilling to trust their children, during indisposition, to any but their own inspection, and wish to have them removed home, every precaution should be used to prevent the disease from being communicated to others.

'It is a sacred duty imposed upon parents,' (Dr. B. well observes) 'not to admit even a suspected child, much less a diseased or infected one, into family intercourse with themselves, their other children, or their servants. A separate apartment, with suitable furniture, where circumstances allow of such conveniences, ought to be always in readiness, or in a state to be made ready on the shortest notice, for accidental sickness. Here a strict quarantine ought to be performed, whether the subject be suspected or convalescent, the period of which may be regulated, partly by what is already known on the subject, and finally determined by future observation, and the result of aggregated facts, which hitherto have not been sought after with that zeal and diligence which their great importance demands. If the child be really infected, immediate separation, with the regimen essentially requisite to insure prevention, ought to be practised with the utmost strictness and precision. The rules of prevention being of difficult execution in large private families having numerous attendants, and the multiplication of the chances of spreading infection by removing young persons from school to their own home, are strong reasons why they should remain at school.'

Many serious disadvantages are likely to be produced not only by allowing an unrestrained intercourse between a child suspected of having imbibed the contagion of scarlet fever, and the other branches of a family, but by permitting the return of convalescents to society before they cease to have the power of disseminating contagion. The precise time at which the breath of a person, who has had a contagious disease, becomes incapable of communicating it, is not yet determined: but the author has had many opportunities of being convinced that it is much longer than is generally imagined. Another source of considerable danger, noticed by Dr. B., is the inconsiderate practice, adopted in many families, of sending their other children to school as soon as one of them is affected with scarlet fever. In

a short time they are thus frequently seized with the complaint, and 'spread dismay and danger throughout the seminary.'

The author gives an account of the progress of two sets of cases of Scarlatina which occurred to him; the one in a large family, the other in an extensive seminary.—From these cases, he makes the following deductions:

'1st. Scarlet fever may be suppressed in its commencement. But the person, who thus escapes its full formation, is liable to be re-infected.

'2dly. Convalescents from scarlet fever are capable of communicating infection ten days, or a further period, after their perfect recovery, not yet precisely defined.

'3dly. It appears plainly, from the cases here collected, that angina maligna ulcerosa is the same disease with scarlatina.'

The period between receiving infection and that of sickening appears, from these cases, to be from four to six days.

As to the plan of treatment, which Dr. Blackburne lays down in scarlatina, he says:

'My general intention was to diminish the violence of fever by gentle evacuations, by relaxing the skin, inducing moisture, and after this, by an early assumption of moderate tonics and nutritives, to prevent the access of great weakness during the actual presence of the disease, and by protracting the use of more powerful tonics, and a full diet over the convalescent state, to guard against the approach of the ordinary consequences of scarlatina, viz. anasarca, &c.'

The progress of ulceration in the fauces is to be carefully watched; and wherever its appearance is alarming, no time should be lost in administering wine and negus, with bark and mineral acids, alternately, with strong soup, every hour or two, until all danger is over.

Thus far the practical part of this treatise extends. The remainder of it is occupied with various speculations on the production and nature of contagion, from which these general inferences are deduced:

'1st. *Certain exhalations, or marsh miasmata, as they are usually termed, have the peculiar effect of inducing fever on human bodies, exposed, in certain conditions, to their influence.*'—

'2dly. *The effluvia from febrile animal bodies, and the exhalations from marshes, swamps, and mud, are gases of a peculiar composition, of which hydrogen, or the principle of humidity, forms an essential constituent part.*'—

'3dly. *The greatest number, if not all acute contagions, originate, in the first instance, from the exhalations or gases above specified: but they assume the property of propagating diseases similar to themselves, only under peculiar circumstances, which occasion their conversion from simple into contagious fever. The cause of this conversion is the exposure to accumulated* FEBRILIZED *animal effluvia.*'—

'4th. *The*

'4th. *The sole sources whence typhus fever are actually derived being made thus evident, and the causes which render it contagious being clearly developed, and shewn to admit of prevention; it follows, that the universal suppression of every febrile contagion is completely within the power of civilized nations.*'

The 1st and 2d propositions have afforded the author an opportunity of introducing (perhaps without sufficient necessity) some new terms into medical nomenclature; such as *paludous* or *limose*, *febrile* or *pyrexial* gases. He seems to mistake the usual signification of gas, when he represents it as the philosophical term for vapour. Gas is only applied to such elastic fluids as retain their aerial form under every known range of temperature; while vapour depends, for its existence, on the operation of heat or air, and is capable of ready condensation. His reasonings on the 2d proposition, also, seem to be confused and inaccurate. We are told that dampness, moisture, or humidity, are indispensible ingredients in the exhalations which produce fever; and that therefore hydrogen, or the principle of humidity, is necessary to the existence of these pyrexial gases. With the reasons for forming this opinion, we are not made acquainted; for it is certainly not sufficient to have proved that aqueous exhalations exist in places in which certain fevers have been produced, in order to establish the fact that such effects arise from hydrogen, afforded by the decomposition of water. Oxygen is as necessary a constituent of water as hydrogen, and, in a hypothetical view, may with equal ease be supposed to be a necessary agent in creating febrile effluvia; while, on the other hand, there may be a similar facility in calling in the agency of a third supposititious substance, which may be suspended in aqueous vapour, and on which the production of fever may depend. Dr. B. considers it as an important discovery of his own, that 'by depriving the pyrexial gases of their aqueous or hydrogenous principle, they are, for the time, annihilated.' Hence he adds 'THAT, ON THIS SOLE PRINCIPLE, WE ARE ENABLED TO ACCOUNT FOR THE WELL KNOWN FACT, THAT EXTREME ADDITIONS OR ABSTRACTIONS OF CALORIC OR HEAT, ARREST THE PROGRESS, OR DESTROY THE EXISTENCE OF ALL EPIDEMIC AND CONTAGIOUS DISEASES.' If Dr. B. here means that hydrogen gas, originating from the decomposition of water, is diffused through the air in the neighbourhood of marshes, the condensation or annihilation of this elastic fluid would not be effected by any change of temperature; while the fluid itself, on account of its levity, would be little disposed to remain near the surface of the earth. His opinions, indeed, on the effects of hydrogen in producing fever, appear to us hypothetical and improbable.

Under the third proposition, the Doctor endeavours to prove that the influence of paludal or limose gas is as much concerned in the production of contagious as simple fever. He maintains this idea by supposing that if a person affected with fever, which has been produced by marsh miasmata or limose gas, be removed into a close unventilated apartment, or crowded hospital, or suffered to remain without the advantages of cleanliness and ventilation, his fever would 'assume the contagious character,' and the pyrexial gas 'would become animalized, or capable of propagating its kind.' This supposition, however, is gratuitous; and it would be equally reasonable, and perhaps more probable, to conclude that the union of paludal or limose gas, (the product of damp,) with accumulated human effluvia, might give rise to a compound substance, differing in nature from each of its constituents, and possessing the power of producing the common contagious fever.

Dr. Blackburne's idea on the subject of typhus fever is extended to the generation of the contagions of plague, small-pox, measles, scarlatina, &c. When glandular eruptions or affections of the skin, similar to those which occur in any of these complaints, happen to be present at the time when a person is under the influence of marsh effluvia, he supposes that a hybrid disease will in this way be produced, which is capable of being propagated, *ad infinitum*, under its new form.

We confess our opinion that the speculations, which we have thus slightly noticed, seem to have occupied a much larger share of the author's attention than their importance demands. The conclusions drawn from them on the means of preventing the rise, or checking the progress, of febrile diseases, are valuable, inasmuch as they manifest an agreement between the author's sentiments and those which have for some time been approved: but they might have been deduced by a more simple and less equivocal process.

Yell.

ART. XI. *The Life of Joseph Priestley*, LL.D. F.R.S. &c. &c. With critical Observations on his Works. By John Corry, Member of the Philological Society in Manchester. crown 8vo. pp. 112. 4s. Boards. Printed at Birmingham, and sold in London by the Booksellers.

REFORMERS, and men who urge new opinions with persevering intrepidity, will make some converts and many enemies; and the storms of passion and prejudice which they excite are not soon assuaged. Hatred and calumny will pursue them beyond the period of their dissolution; and the applause of

of their disciples is counteracted by the inveteracy of their opponents. Some time, therefore, must elapse before a general disposition prevails to render them justice, and before impartial history can satisfactorily perform her office. Dr. Priestley, looking to a future age, might say with Milton, *tunc livore sepulto, si quid meremur sana posteritas sciet:* but none, excepting his friends and warm admirers, can be expected at present to employ themselves on his biography, howmuchsoever science and literature may be indebted to his labours. His warmth as a theologian depreciated the respect which was due to him as a philosopher; and his zeal for the propagation of Unitarianism obscured his super-eminent merit as a chemist and experimentalist. It should be remembered that the great Newton himself was not orthodox in theology, and that the author of the *Principia* wrote also *Observations on the Apocalypse!* We will not say that a time will probably arrive, when Dr. Priestley's controversy respecting the Trinity will be as much forgotten as Sir Isaac Newton's explanation of *the Number of the Beast* in the Revelation: but we are persuaded that his fame as a philosopher, in the next generation, will not suffer so much as at present by the peculiarity of his sentiments as a divine. His prudence may be called in question for attempting to make philosophic Christians of the low mechanics of Birmingham, and for the mode of his attack on so formidable a body as the clergy of the established church; yet we cannot think that these acts form any justification of the persecution which he suffered; nor that the burning of libraries is a more effectual remedy against heresy than the burning of bodies at the stake. If the origin and promoters of the riots at Birmingham still remain enveloped in mystery, the objects marked out for destruction indicate the religious animosity by which they were directed; and the virtual expulsion of Dr. Priestley from his own country, with the cold reception which he experienced in America, clearly prove that his theological tenets were the sole cause of his unpopularity. We do not learn that he obtained any flattering success in the propagation of Unitarianism in the New World; and perhaps much fear needs not be entertained that it will ever become a favourite with the great mass of mankind. Had the Doctor consulted the progress of opinion in his own mind, he would not have counted on many disciples.

Mr. Corry promises to interweave critical observations with his narrative, but does not discuss Dr. P.'s theological opinions, nor give a history of his works. He traces the various incidents of his life, however, with fidelity, and delineates his character with neatness and accuracy. The particulars of his domestic habits were collected, Mr. Corry tells us, from Mrs. Dalton,

Dalton, of Highgate, near Birmingham, who lived a year and a half in the Doctor's family, during his residence at Fair-Hill.—As the chief events of Dr. P.'s history have been recently detailed in several sermons occasioned by his death, we shall not repeat them on the present occasion; contenting ourselves with transcribing the picture of the Doctor which Mr. Corry draws, and to which he also subjoins that of Mrs. Priestley,—who was a wife well suited to a philosopher:

'Dr. Priestley was about the middle stature, or five feet eight inches high. He was slender and well proportioned; his complexion was fair, his eyes grey and sparkling with intelligence, and his whole countenance was expressive of the benignity of his heart. He often smiled, but seldom laughed. He was extremely active and agile in his motions, he walked fast and very erect, and his deportment was dignified.

'During his residence at Fair-Hill, Dr. Priestley rose about 6 o'clock, and commonly retired to his study, where he continued till eight, when he met his family at breakfast. He breakfasted on tea, and after breakfast again went to his study, accompanied by his amanuensis. He often devoted the whole of the morning to original composition, and sometimes divided his time between the study and the laboratory.

'He dined at one o'clock, and was extremely temperate. He seldom drank wine or spirituous liquors. In the afternoon he usually took a walk to Birmingham, and spent some time at the printing-office where several of his controversial publications were printed, and he afterwards visited some respectable friends. Being an excellent economist of time, he returned home at an early hour, and generally sat down to supper at eight o'clock. This repast commonly consisted of vegetables.

'After supper the Doctor called all his family together to prayers, and retired to rest about ten o'clock.

'By this prudent distribution of time, and a strict habit of temperance, he was not only blest with health, but with that serenity which accompanies regular and virtuous conduct. His visitors at Fair-Hill were few, and those mostly of a philosophic turn, with whom the Doctor often shared

> "The free full converse of the friendly heart,
> Improving and improv'd."

'Such was the manner in which this celebrated philosopher usually passed his familiar day, but his arrangement was diversified as the occasion required, and he sometimes devoted the morning to active pursuits, instead of intense studious application.

'As for the management of domestic concerns, he was too manly to interfere; and Mrs. Priestley was completely competent to the task, being a most excellent housewife. She was so thrifty and expert with her needle, that she not only made her own clothes, but those of her daughter, and her sons while boys. In her disposition, indeed, Mrs. Priestley was irascible, and often changed her servants; she was very strict and authoritative towards them, often saying she was resolved to have

have one of her own teaching; and when any of them made enquiries respecting something which was obvious, she would reply, tartly, "Work with your head as well as your hands."

'Though an excellent economist and mistress in her own house, in every sense of the word, this estimable woman was of a kind disposition, and generous to her servants. Her house was one of the most clean and neat in England. Every apartment and all the furniture evinced the cleanliness and good management of the owner, and she made the bed and window curtains herself. These facts may appear trivial to some readers, but they characterize the individual, and prove the propriety of the Doctor's observation, when in a letter to a friend in England, soon after her death, he says, "In losing my wife I have lost my all, for she took every domestic trouble off my hands."

'No man ever behaved with more moderation or benignity to his dependants than Dr. Priestley. Indeed, so completely was his philosophic mind absorbed in reflection, that he seldom spoke to his servants, and was so reserved in his general deportment, that he appeared like a stranger in his own house. In moments of relaxation, however, he was exceedingly cheerful and social among his friends. A pleasing and habitual smile of benevolence diffused its light over his countenance, particularly in his intercourse with his servants, to whom he sometimes presented books, but he seldom gave them any money, leaving all those pecuniary matters to his wife.

'So attentive was this virtuous man to the happiness of those around him, that he left his servants entirely at leisure on the Sabbath day, to attend to their duty to their CREATOR, in whatever place of public worship they thought proper. Nor did he ever use any influence to bring them over to his own opinions.' —

'In philosophic retirement he was a most amiable character. Affectionate to his friends, kind to his domestics, benevolent to mankind, and pious to his Creator. His genius, though bold and decisive, was not adapted to public life. He had too much *sincerity* to live in a *world in masquerade;* and in this respect resembled his philosophic predecessor, Lord Bacon'—

'As an advocate for freedom of enquiry, and rational liberty, Dr. Priestley commanded the esteem of the liberal-minded of every persuasion. In defence of the privileges of reason, his arguments were unanswerable, insomuch that his antagonists were obliged to have recourse to the old mode of *ignition*—they endeavoured to destroy by fire, what they could not confute by fair and manly argumentation.

'Joseph Priestley was, perhaps, the best representative of the old English character, that has appeared in the present age of insincere and foppish refinement; and he may be compared with Daniel De Foe, and Andrew Marvel, who so nobly stemmed the torrent of corruption in worse times. Let those persons, then, who may yet be inclined to condemn this philosopher, first candidly peruse his works, and do not let them, *as is almost always the case*, disapprove of his sentiments without examination.

'A few narrow-minded individuals may endeavour to decry their once persecuted countryman, but surely the majority of unbiassed Britons are too magnanimous to remember only the errors of a man

like

like themselves. They cannot forget his eminent services. His venerable remains, it is true, are interred in another country far distant from his native land:—

"By strangers honour'd and by strangers mourn'd."

Thus Mr. Corry has endeavoured to pluck the nettles of detraction from Dr. Priestley's grave, and to plant it with unfading laurel: but are the people of Birmingham in a temper to water it? He represents his hero as

"By strangers honour'd and by strangers mourn'd:"

but was Dr. P.'s reception, by his own account, such as he expected; and have the Americans erected a monument to this great philosopher? Mr. Corry speaks with great contempt of the people of Columbia; who, he remarks, would have received Dr. P. with open arms, had he been a mechanic.

A portrait of the Doctor is prefixed to this volume.

Mo-y.

MONTHLY CATALOGUE,

For JANUARY, 1805.

MINERALOGY.

Art. 12. *A Practical Essay on the Analysis of Minerals*, exemplifying the best Methods of analysing Ores, Earths, Stones, inflammable Fossils, and mineral Substances in general. By Frederick Accum, Teacher of Practical Chemistry, Pharmacy, and Mineralogy. 12mo. pp. 200. 7s. Boards. Kearsley, &c. 1804.

THE design and plan of this little volume are thus stated in the Preface:

'This Essay is printed by express desire of a number of gentlemen, to whom I delivered a private course of Lectures on Practical Chemistry. The task imposed upon me was, to draw up a set of concise directions to enable a person, not intimately acquainted with analytical chemistry, to examine such unknown minerals as he may meet with, so as readily to ascertain their nature and principal component parts.

'While endeavouring to accomplish this object, I have surpassed the limits I had in view. I have not only exhibited the best methods of analysing all the different genera, and principal species of metallic ores, earths, stones, inflammable fossils, and mineral salts, frequently met with; but I have also given examples to elucidate the analysis of such minerals as are less abundant, or are less frequently found in nature. The student will thus become enabled to examine all the different mineral substances which constitute the solid part of the globe which we inhabit; so as to determine, not only the nature, but also the class, genus, and species to which an unknown mineral belongs, according to any of the adopted systems of mineralogy.

'The

'The minerals selected as subjects of experiment, have been considered merely with regard to their chemical habitudes; that is to say, abstractedly from all external characters. The names adopted by Kirwan are retained, in order that the works of this author may be consulted with facility.

'I do not flatter myself that I have, in every instance, accomplished the end I had in view, but I am confident that the general methods, and practical rules here pointed out, will prove useful to the student of mineralogy and chemistry.'

We may add that the terms *mineral*, *mineralogy*, and *analysis*, and the nature of the *operations* and *instruments* connected with mineral analysis, are neatly explained in the preliminary observations. A short, but characteristic and comprehensive account of the several mineral substances precedes the formulæ of their analyses. The latter are mostly such as require to be performed in the humid way. We quote a short example:

'ANALYSIS OF THE STONE CONTAINING YTTRIA.

'The earth called yttria is found only in a fossil called ytterby or gadolinite. The colour of this mineral is black, and its fracture exactly like that of glass. It is magnetic, and soft enough to be scratched with a knife, and often even by the nail. Its specific gravity 4.0497. In this mineral yttria exists, combined with oxids of iron and manganese, a little lime, and a considerable quantity of silex.

'The analysis of this mineral may be conducted in the following manner:

'*Process* I.—Let the fossil be repeatedly digested in muriatic acid. The insoluble residue consists of silex.

'II.—Decompose this muriatic solution by liquid ammonia, collect the precipitate, boil it in a solution of potash, and filter the fluid.

'III.—Dissolve the insoluble residue of the last process in diluted sulphuric acid, evaporate the solution to dryness, ignite, and re-dissolve it in water; a precipitate falls down, which must be separated by the filter.

'IV.—The filtered solution, when mingled with liquid ammonia, yields a precipitate which is yttria.'

The directions, as far as they go, are distinct, and may be useful. They cannot all, however, be conveniently followed in the course of mineralizing; nor can we infallibly rely on such of them even as may be conducted with the greatest accuracy. At least, we are authorized to believe that the specimen subjected to trial is not always completely exhausted; and that new combinations may be generated during the process. We would, nevertheless, recommend this judicious manual to the attention of every mineralogist. Muir.

EDUCATION.

Art. 13. *The Proper Names of the Bible*, New Testament, and Apocrypha, divided and accented. With a Selection of the most beautiful Scriptural Pieces, calculated to instruct Youth in the Art of Reading with propriety, &c. &c. By John Robinson. 12mo. 2s. 6d. Law.

We

We confess that we cannot assign any great merit to this publication, when compared with Walker's Pronouncing Dictionary; and we apprehend that the lessons, as they are here printed, half in italics, would only teach children a sing-song and unnatural mode of reading. Man.s

Art. 14. *A concise Introduction to the Latin Language,* for the Use of the Middle Forms in Grammar Schools. By the Rev. Geo. Whittaker, A. M. 12mo 2s. 6d. Law.

This publication is a very close imitation of the Eton Grammar, with the addition of a table of Greek nouns, and of impersonal verbs; and some few smaller deviations, which may perhaps, on trial, be found well judged and useful. Do

Art. 15. *Useful Arithmetic;* or the most necessary Parts of the Science of Numbers rendered easy, &c. &c. By Adam Taylor. 12mo. 1s. 6d. Longman and Co.

The object proposed in this concise treatise is to facilitate the progress of children, in charity schools, in the first rudiments of arithmetic. An easy and familiar mode of explanation is therefore employed by Mr. Taylor, and the more abstruse and scientific proofs and reasonings on the rules are properly omitted. The attention of the author to the utility of the work, and the plan which he has pursued, appear to promise it a favourable reception. Do

POLITICAL.

Art. 16. *The Justice and Policy of a War with Spain demonstrated.* 8vo. pp. 46. 2s. Hatchard. 1804.

This author will scarcely allow the relations which have subsisted between Great Britain and Spain, since the treaty of Amiens, to have been those of peace. At the commencement of the late rupture, he says, the Catholic King confiscated all the demands on his subjects from our merchants, and ordered the monies to be paid into the royal treasury. When peace had been concluded, the monarch was desired to restore the property to its real owners, but all application was unavailing*. The course of commerce, moreover, during what has been called Peace, is stated to have never forsaken the war channel. British ships, when they entered Spanish ports, were subjected to endless vexations, and frequently they and their cargoes were condemned and sold; which, it is said, happened very recently to a merchantman of this country of great value, which, having a different destination, put in through stress of weather. Spain, it is added, supplies the privateers of France with men, allows them to make captures within her boundaries and even in her very harbours, to sell the cargoes in her towns, and to lodge his Majesty's subjects in her prisons. The author, therefore, considers Spain as in every respect a belligerent, except in the use of open force; and he contends that this qualified war was more beneficial to Bonaparte, and more prejudicial to us, than open hostility can be.

The author fairly meets, and ably combats, the several objections which have been urged against the measure which he recommends. He maintains that colonies can never be prejudicial to a state; and repels the notion that they occasioned the decline of Spain; the causes

* The *Declaration* of our Government makes no mention of this circumstance.

of

of which he enumerates. In treating of these heads, he displays an extensive and intimate acquaintance with the history of Spain, and the state of her colonies; his reasoning is ingenious, and his information is well applied. He advises ministers rather to emancipate, than to subjugate the Spanish American settlements; and the conclusion of this part of the work shews that the writer, though in one instance an advocate for war, habitually cherishes the views of an ardent and enlightened philanthropist. It is perhaps unfair, indeed, to call him an advocate for war; when he only pleads that a foe, which carries on hostility covertly, should be compelled either to become *bonâ fide* pacific, or to be declared an enemy. The views to which we have alluded are thus stated:

'I hope there is no presumption in supposing this to be their object, or in gratifying the mind with the indulgence of the delightful contemplation, that Britain, whilst contending in Europe against the Vandalism which threatens to over run its fairest regions, is beneficently exerting herself to ensure the freedom and prosperity of ten millions of men beyond the Atlantic.

'I trust there is nothing visionary in anticipating the day when the descendants of the subjects of Montezuma and Guatimozin, of Huscar and Athauhalpa, shall receive atonement for the injuries done their forefathers by Cortez and Pizarro, shall receive compensation for the wrongs inflicted by those inhuman monsters, for those atrocities and cruelties, which leave so foul a stain on the first conquest of Mexico and Peru; by having imparted to them, through the interposition of a benign government, the blessings of a wise, civil and judicial administration, and of a cultivated and enlightened state of society: nor can it be doubted that they will duly cherish sentiments of the liveliest gratitude towards the nation which, after three centuries of bondage, shall have raised them to the privileges and dignity of freedom.

'That British Minister who has a heart to feel, a head to plan, and a hand to execute this mighty project, will confer blessings on mankind that shall entitle him to the highest rank among the benefactors of his race; he will merit and receive the grateful benedictions of his country, and the future generations of the western hemisphere will immortalize the fame of the hero of humanity. He that shall achieve this important conquest over tyranny, and who can thus check every ambitious feeling, and extinguish the lust of dominion in his own breast, and in the hearts of his countrymen, will have far outstripped the merits of antient worthies, and have reached the summit of glory by a path as novel as it is brilliant.'

It cannot be denied, the author observes, that the capture of the Spanish frigates, by way of reprisals for the detention of the debts due to our merchants, is a measure sanctioned by the authority of all the writers on the public law of Europe. We trust, however, that it will be permitted us to testify our regret that a force was not sent against them, to which they could have struck with honour, without firing a gun; and that thus the catastrophe might have been avoided, which has rendered the seizure so melancholy an event.

To many of the facts disclosed in this pamphlet we cannot speak: and we must content ourselves with observing that, if they are well

founded,

founded, it will be difficult to resist the inferences which are here drawn from them. Jo.

Art. 17. *An Argument upon the Justice and Expediency of the Order issued by Government for the detaining all Ships bound to the Ports of Spain, freighted with Treasure or Warlike Stores.* 8vo. pp. 63. 1s. 6d. sewed. Stockdale.

John Bull feels his character at stake in the affair of the detention of the Spanish treasure ships, and has been longing for the publication of the reasons by which government were instigated to this measure. The pamphlet before us undertakes completely to justify ministers in this business: but, in attempting to establish the justice and expediency of the order for detaining the ships of Spain, it proves that we ought long ago to have been at open war with this power. If Spain be a mere dependant and vassal of France,—if she be bound to assist her with all her force, without any reservation,—it was weakness in us, from the first, to expect her neutrality; and our government should have regarded her as being in the same predicament as Holland, and have proceeded against her as a limb of the French power. If, on these grounds, hostility towards Spain became unavoidable when war broke out between us and France, the detention of the treasure ships was a tardy and ineffectual measure. The policy of war, and the detention of the ships, are two distinct questions. Supposing Spain to be at the beck of France, what would a temporary compromise have insured? What lasting benefit was likely to accrue by 'fortifying representation by a strong measure of precaution,' as this is called? On the statement here given of the actual situation of Spain in relation to France, she could not offer us a pledge for peace. If ministers could shew that the detention was likely to lead to an amicable adjustment of differences between the two courts, it was certainly preferable to an open declaration of war: but if, as it is here asserted, Spain has for a long time been hostile, and an engine completely at the disposal of our inveterate foe, government is to be accused, not of having done too much, but of having omitted to do enough. At all events, however, the case of Spain is a hard one; and it must affect every feeling mind to think that we are under the necessity of adding the scourge of war to those of pestilence and famine. Moy.

Art. 18. *A brief Appeal to the Honour and Conscience of the Nation, upon the Necessity of an immediate Restitution of the Spanish Plate Ships.* Second Edition. By the Author of the "Cursory Remarks." 8vo. pp. 39. 1s. 6d. Ginger. 1804.

Jealous for the honour of his country, this spirited writer enters a public protest against what he regards as a deed of ambitious injustice, as an atrocious violation of the laws of nations, and as an act of piracy committed on the weak, the oppressed, and the unhappy. We hope, for the credit of Great Britain and her government, (of more value than all the wealth of Mexico and Peru,) that no part of so heavy a charge can be substantiated. The author of "Cursory Remarks" does not deny the right and policy of the quarrel with Spain, but reprobates our commencing 'a just war unjustly'; he regards the violent detention as precluding all accommodation; and he observes that whoever doubted

doubted of *war* after this seizure of the frigates, if he were not nature's driveller, was well fitted to be Lord Harrowby's.' He asks, as we had a power of putting an end to the peace, 'why it was not done conformably to the laws of nations; and why the vigour of Lord Harrowby was not made to keep pace with that of the first lord of the admiralty?' He thinks that if peace was intended, it was cruel, by sending only an equal force, to wound Castilian honour, and to compel them to a combat. So earnest is he for the support of our national character, which he regards as deeply wounded by this transaction, that he calls on the country most dutifully to petition the crown for the restitution of the plate ships; that this impious plunder, as he terms it, may not draw down curses on our land, and consign our name to infamy and reproach.

Though this writer avoids the discusssion of the merits of the questions which may be in dispute between our ministers and the Spanish court, he flatly denies the assertion made in the preceding pamphlet, that Spain was arming; and he tells us (on what evidence we know not), 'that she, in all her ports, had dismantled and dilapidated her ships and arsenals by design, reposing with confidence on our faith and character.'

If there be some declamation in this pamphlet, it proceeds from virtuous indignation at what the author deems a most dishonourable proceeding. Ministers are required, for their own and the nation's sake, to vindicate themselves against such charges; and we trust that they will be able to effect it, to the general satisfaction. Mo-y.

Art. 19. *Plunder and Partition*, as practised on the continental Neighbours of France by Napoleon I. Explained to the British Public by an Englishman. 8vo. pp. 63. 2s. Hatchard. 1804.

This is a patriotic and spirited performance, exhibiting a striking picture of the wretchedness of the subjects of France, and of the immoral and ruinous proceedings of its government. The author contrives to deduce plausible results from the reasonings and conclusions of Sir Francis D'Ivernois; which were, as we have had occasion to observe, often ludicrous in the statement, and ever fallacious in the event. This writer also anticipates the so-much desired and the so-long predicted consummation, when the energies of our implacable foe will be paralyzed by a failure of resources.—The pamphlet is calculated to infuse spirit and firmness into the breasts of our countrymen;—not the spirit and firmness requisite to brave the threats and menaces of hostile violence, for of that they stand in no need, but such as will enable them cheerfully to support the privations and inconveniences attendant on the struggle. Jo.

Art. 20. *The History of the Spanish Invasion, and the Armada styled Invincible*. Translated from the Latin of Grotius. 8vo. 6d. Carpenter. 1804.

The present account contains some circumstances which have not been copied into the common histories of this memorable event: but, on the other hand, it omits others which it is important to preserve. A few notes would have made the pamphlet better answer the purposes of the author: whose laudable object it is to warn the public against

that insensibility to danger, and that fond credulity, in which our ancestors indulged; and which, but for the gross mismanagement of the enemy, (a circumstance on which most assuredly we cannot reckon in the present emergency,) would have exposed the country to most imminent danger. It is not a temporary glow, it is not alert preparations in the first instance, that will suffice; it is undiminished perseverance in vigilance, that can alone carry us through the arduous contest in which we are engaged, and shew that we are worthy of the envied privileges and valuable blessings which distinguish us. Jo.

MILITARY AFFAIRS.

Art. 21. *A short View of the actual State of the Volunteers*, with a few Penne'rth of Hints to the Officers commanding Volunteer Brigades. To which are added, some Suggestions that may be of Use for the more perfect Organization of the Volunteer System. By an Officer of the Regulars. 8vo. 1s. Faulder.

We would recommend the remarks of this officer to the attention of all readers whom the subject interests, as the suggestions of good sense, and the dictates of experience. In particular, it appears to us, his hints to officers commanding brigades of volunteers deserve their consideration and adoption; since it is incumbent on gentlemen who are appointed to this station, and on those also who fill the post of inspecting-officers, to do much more than mere *routine* of duty and compliance with *forms* will prescribe. We think, however, that the author's confidence in the volunteers leads him rather too far, when he suggests that 'the home duties and defence of the country' should be left wholly to them. P. 35. G. 2.

Art. 22. *Observations on the Exercise of Riflemen, and on the Movements of Light Troops in general.* By Serjeant Weddeburne, of the 95th (Rifle) Regiment. 12mo. 1s. Scatcherd and Co.

Our military friends need not be told that the duty of the 95th regiment is exclusively that of riflemen, and that its discipline, in this line of service, is the most correct of any in our army. Instructions of this nature, therefore, from one of the drill-serjeants of that regiment may be gladly received, and followed with confidence. Serjeant Weddeburne states, in his preface, that his employment in drilling volunteer corps of riflemen, for some time past, gave him frequent opportunities of observing their want of a correct and concise system of instruction. He, therefore, composed the present manual, which appears well adapted to answer the intended purpose. It is founded on the general rules prescribed by the system of Sir David Dundas, corresponds with the practice adopted in the 95th regiment, and includes a variety of motions practised and improvements introduced in the British service, which are not contained in some late works translated from the German. D.o

Art. 23. *Extracts describing the antient Manner of placing the Kingdom in military Array;* the various Modes of Defence adopted for its Safety in Periods of Danger; and the Evidence of Foreigners as to the national Character, and personal bravery of the English. Taken from original State Papers of the 16th Century, collected

on

on the Continent, and hitherto inedited. 4to. pp. 41. 3s. 6d. Nicol.

The editor of this well-timed publication states that its contents are derived from MSS. of which he obtained copies, a few years ago, from the library of the pontifical and other palaces in Rome, and which had escaped the researches of former travellers. He intimates an intention of publishing the papers themselves, but in the mean time sends forth these extracts as peculiarly adapted to the present moment. Among them we find a 'Relation of the Magnifico Messer Daniel Barbaro, describing the kingdoms and countries of England and Scotland, read before the Doge and Senate of Venice, May 1551:'—'Relation of the most noble Giovanni Michele, at his return to Venice from an embassy to Mary Queen of England, in 1557:'—'Description of the Ports and Fortresses of England, in 1588:'—'Account of the Construction of the Vessels of the Spanish Armada, and of the winds considered favourable for its passage to England:'—'Relation of the Island and Kingdom of England, by Marc Antonio Correro, ambassador from the Republic of Venice:' &c. The title of the pamphlet, and of these papers, will indicate the nature of their contents, which are curious and interesting. They exhibit (as the editor observes) 'the conduct of our forefathers in times claiming some analogy to our own; and the testimony which foreigners, and those frequently enemies, bear to the unsubdued valour and successful bravery of the English.'—Notes are added by the translator, which display research, and communicate information.—He announces the speedy publication, in a 4to volume, from a MS. of the eleventh century, recently discovered in the Vatican, *of the British Chronicle of Mark the Hermit, usually denominated that of Nennius Banchorensis*; with an English version, fac simile of the original, and notes. G. 2.

Art. 24. *The Military Catechism for the Use of young Officers.* Published with the Permission of His R. H. the Commander in Chief. By Major Doyle, 61st Regiment. 8vo. 1s. Egerton.

We have lately had very numerous publications giving directions for the formation of a *soldier*, but few or none which paid particular attention to the duty of the *platoon-officer*. Major Doyle has therefore here furnished a very acceptable guide for this purpose; and the form of *question* and *answer* will render it very easy for young officers to practise each other in the lessons.—A similar catechism is subjoined for the use of covering and supernumerary serjeants. D.o

BIOGRAPHY.

Art. 25. *Memoirs of the Life of William Henry West Betty, known by the Name of the Young Roscius*, with a general Estimate of his Talents, and a Critique on his principal Characters. By J. Merritt. second Edition. 12mo. pp. 140. 3s. 6d. Boards. Longman and Co. 1804.

Art. 26. *An authentic biographical Sketch of the Life, Education, and personal Character of William Henry West Betty, the celebrated Young Roscius.* By George Davies Harley, of the Theatres of Birmingham and Sheffield. 8vo. pp. 76. sewed. 2s. 6d. R. Philipps. 1804.

Art. 27. *Roscius in London. Biographical Memoirs of William Henry West Betty*, from the earliest Period of his Infancy. Including the History of his Irish, Scotch, and English Engagements. With analytical Strictures on his acting at the London Theatres. Dedicated to R. B. Sheridan. Esq M. P. 8vo. pp. 59. 2s. sewed. Crosby, and Co. 1805.

Art. 28. *The wonderful theatrical Progress of W. Hen. West Betty, the infant Roscius*, in Ireland, Scotland, and various Parts of England; also at the Theatres Royal Covent Garden and Drury Lane; with an accurate Sketch of his Life. By an Impartial Observer. 12mo. pp. 70. 6d. Crosby and Co.

Cold and suspicious critics cannot yield their unqualified credence to the extravagant accounts which are circulated respecting this theatrical phænomenon; though the evidence of his surprising talents is so strong and universal, that it would be the extreme of scepticism to doubt of his possessing, as a youth, very super-eminent claims to applause. Crouded theatres, encomiastic newspapers, and *bulletins*, attest how much he is the idol of the public; while authors press forwards to write his life, and the windows of every print-shop are filled with portraits of him in different characters. The general information concerning the Young Roscius, contained in the four memoirs named above, is in a considerable degree the same. Mr. Merritt's work has served as the basis of the last two: but it does not appear, on comparison, that Mr. Harley was indebted to him; he having written from 'an intimate knowlege of the young actor both on and off the stage;' and moreover detailing facts respecting the Birmingham engagement, in which he was personally concerned. *The Roscius in London* subjoins a copious account of his exhibitions on the London boards, and *the Wonderful Theatrical Progress*, &c. is a compilation from this and Mr. Merritt's Memoirs.

No person, perhaps, at so early an age, ever acquired, by his own merit, so high a reputation as the Young Roscius; yet, says Mr. Merritt, 'I am far from affirming that exaggerated praise has not been bestowed on him.' His playing in a style so remarkably captivating may be attributed to his quick conception, and great imitative powers, to his having acquired the graces of attitude, by having been taught not merely to dance, but to fence (his father being celebrated for the latter art); and to the friendship of Mr. Hough; who, struck with his promising talents, devoted himself to give them their full effect.

William Henry West Betty was born near Shrewsbury, Sept. 13, 1791. His father, Mr. Betty, was the son of an Irish physician, and his mother was the daughter of a respectable gentleman in the county of Worcester. A few years after the birth of his son, Mr. Betty removed to his native country, occupying a farm, and carrying on the linen manufactory near Ballynahinch, in the county of Down. Mrs. Betty, by her partiality for the theatre, and fondness for recitation, might have first directed the genius of her son to the stage: but it was not till at Belfast, in 1801, when he was taken to see Mrs. Siddons who acted Elvira, in Pizarro, that his fate was decided. On coming home, he told his father *that he should certainly*

tainly die if he must not be a player. Measures were taken in consequence of this declaration. Mr. Atkins, the manager of the Belfast theatre, was consulted; in whose presence Master Betty repeated some passages from the part of Elvira, and also before Mr. Hough, the prompter, who was so fascinated as to become his guardian angel. In August 1803, Master Betty first appeared on the stage at Belfast, and played for four nights to astonishing crouds; whence he went to Dublin, and to Cork, with increasing reputation. From Ireland he came to Glasgow and Edinburgh, where overflowing theatres brought him fame and fortune. At Birmingham, Sheffield, and Liverpool, he next displayed his powers; and, lastly, he has been exhibited in the spacious theatres of the metropolis, to admiring and applauding multitudes. It is said that his amusements and sports are infantine, even below his years, but that play and every thing else give way when his favourite pursuit is in question. His exact height is stated to be four feet ten inches and a half, and his weight to be eighty-seven pounds; to which it is added that his features are handsome, and the shape of his face is oval. Mr. Harley tells us that he is remarkably fair, and that his hours of study are before breakfast.

The critiques on his mode of playing his several characters are so filled with extravagant encomiums, that the reader might almost be led to suppose that this Young Roscius is already a perfect actor, and has nothing farther to learn; Mr. Merritt, however, reminds us that 'a boy at his age cannot always comprehend the entire design of his author, or take a full view of the character he is representing in all its bearings.' In this remark, there is probably much truth; though some of his biographers consider him as a phænomenon almost miraculous, and are inclined to think that Nature broke the mould in which she had formed him, in order that there should never be another like him. Mo-y.

Art. 29. *The Life of Richard Earl Howe.* By George Mason, Author of an Essay on Design in Gardening, and of the Supplement to Johnson's Dictionary. 8vo. pp. 111. 4s. Boards. White.

The professional life of the late Earl Howe fully merited commemoration; and a very just and pleasing tribute to his fame is here paid. It was the Admiral's destiny so be occasionally subject to thoughtless censure, on account of his prudent conduct while commanding the channel fleet; and Mr. Mason has well and properly rescued his character from those undeserved imputations. G. 2.

Art. 30. *A History of the late Siege of Gibraltar,* with an historical Sketch of that Garrrison from the earliest Periods. Embellished with a *beautiful* Engraving, representing the Defeat of the floating Batteries before the Garrison, 13th Sept. 1782. 12mo. pp. 45. 2s. Chapple. 1804.

A cheap and concise account of the memorable siege of this important fortress; with a short biographical sketch of Lord Heathfield, its gallant defender. The prefixed engraving is characterized by an

epithet which is rather misapplied: for *beautiful*, we should read *execrable*. G. 2.

Art. 31. *Life of Buonaparte*, in which the atrocious Deeds which he has perpetrated, in order to attain his elevated Station, are faithfully recorded; by which Means every Briton will be enabled to judge of the Disposition of his threatening Foe; and have a faint Idea of the Desolation which awaits this Country, should his Menaces ever be realized. By Lieut. Sarratt, of the Royal York Mary-le-bone Volunteers. 12mo. pp. 286. 3s. 6d. Boards. Crosby and Co.

An old proverb says, that "the devil may be painted blacker than he really is." May not this be the case also with Bonaparte? Lieut. Sarratt, writing when the alarm of invasion was at its height, thought it his duty perhaps to make the picture of the threatening foe as dark and terrific as possible; and, if his design was to draw a most odious monster, he is intitled to the praise of having completely succeeded. Mo. y.

RELIGIOUS.

Art. 32. *Remarks on a Charge delivered by the Right Reverend the Lord Bishop of Lincoln*, to the clergy of that Diocese, at the triennial Visitation in May and June, 1803 *: with particular Reference to his Lordship's Animadversions on Evangelical Preachers. In a Letter to his Lordship. By an Old Member of Parliament. 8vo. 3s. Mathews.

We conceive this *old Member of Parliament* to be Sir Richard Hill; who here stands forwards the strenuous and undaunted advocate of the most rigid Calvinism, and avows his firm belief to be,

'That God from all eternity, out of his own good pleasure and sovereign will, (which is the cause of all things, and to which nothing can be antecedent) and out of his own free rich grace, chose to himself a church or people out of the general mass of mankind, which in his own good time, he determined to call effectually by the operation of his own Almighty Spirit; working in them the gifts of faith and repentance, and enabling them to persevere in all holy obedience and good works, till he had safely brought them (according to the express words of our 17th article) to eternal felicity, whatever difficulties and obstructions they might meet with to impede their progress.'

Now a person may be inclined to suppose on the admission of these *credenda*, that the worthy Baronet might have spared himself the trouble of controversy, and, to use his own words, 'have trusted God with the consequences of his own truth.' If the church (or number to be saved) be chosen from all eternity, we cannot see how God's complaints in scripture of the obduracy of sinners' hearts, *after the manner of men*, can leave sinners without excuse; nor how, when God shall explain his proceedings before angels and men, at the last day, 'all who perish shall confess that their condemnation is *wholly* of themselves?" If men can do nothing of themselves, the

* See Rev. Vol. xliv. N. S. p. 93.

crime

crime of sin must be taken off in one case, in the same manner as the merit of virtue in the other. To obviate the common objection to the Calvinistic scheme, this writer proceeds: 'We are chosen in Christ (not because God foresaw that we should be, but) that we might be holy:' but this remark does not reach the difficulty. If *by chosen in Christ* be understood *a general admission to the privileges of Christianity*, the assertion will pass without dispute: but, if *chosen in Christ* refers to the election from eternity of certain individuals, they must be considered as the inheritors of *all* that is the consequence of the original election; and holiness and salvation will follow of necessity. Though, therefore, it would not be strictly correct for the number of elect to say, "We are elected, and shall be saved, do what we will," since this election includes the means as well as the end; yet the non-elect, or reprobate, being from eternity kept out of the pale of salvation, may be allowed to complain of the call to repentance as a cruel mockery. To speak seriously, we esteem it to be the greatest presumption thus to attempt to pry into the eternal purposes of God. Our Saviour does not encourage us to discuss questions relative to the divine decrees, but preaches righteousness. *Many are called;* and from this many, at the last day, *God will choose*, according to the assertion of the Psalmist, *those who are godly, for himself.* If the final election were to proceed with no reference to works, a day of judgment must be unnecessary. The substance of Christ's affecting lamentation over Jerusalem is, "*I would have saved you, but ye would not be saved.*"

While the scriptures, and the discourses of our Lord in particular, abound with exhortations purely moral and practical, we are surprised at the high ground which abstruse doctrinal preachers take; and we must protest against the assertion contained in the beginning of this letter, that 'moral preaching has long ago given the death's blow to moral practice.' No Calvinist, even on his own principles, has a right to make this assertion. We contend that moral preaching, enforced on the views and motives of the Gospel, is genuine *evangelical preaching;* or such preaching as is sanctioned by the precedents of Christ and his Apostles. Since the righteous are to be finally accepted, and the unrighteous to be rejected, the most obvious mode of proceeding is to consider the righteous as the elect, and the unrighteous as the reprobate; and, without vainly attempting to the discovery of the *secret things which belong unto the Lord,* to endeavour to increase the number of the former, and to diminish the number of the latter:—or to apply those means which have a tendency, with the divine blessing, to eradicate vice, and to promote the growth of holiness in the soul.

The author maintains that Adam was 'the covenant head' of all his posterity, and that 'all mankind were one with him in sin and its dreadful consequences:' but, though he allows that—"in Adam *all* died," yet he denies that "in Christ all shall be made alive." 'All mankind (he says) were not in the second Adam, and they who were not given by the Father to the Son in the everlasting covenant of redemption, can never in after time be brought within the bond of that covenant.' We can only remark that, if this doctrine

be gospel, we do not understand it; and we are at a loss to conceive how, with any shadow of propriety, it can be termed "glad tidings of joy to *all* people." If the effects of Adam's sin be universal, while the effects of Christ's interposition be extremely limited and curtailed, how is the Apostle justified in asserting that, "where sin abounded, grace did much more abound?" The writer earnestly wishes that his reasoning may be weighed in the balance of scripture; in which case, we apprehend, it must "kick the beam."

The evidence here adduced to prove 'that the morning light, of the reformation in Egland, dawned with the rising of the Calvinistic sun,' as he exultingly expresses himself, does not invalidate the Bishop of Lincoln's assertion. Calvinists then existed in England: but the compilation of the articles, liturgy, and homilies, while it manifests some attempts at accommodation with this sect, proves by certain unequivocal passages, and by the exclusion of the odious doctrine of reprobation, that the Calvinistic sun did not rise triumphant. When Calvin expressly says, *Quos* [*Deus*] *reprobat, odit*, how can that service, or its compilers, be asserted to be Calvinistic, which enjoins a prayer beginning, "O God who hatest nothing which thou hast made?" Disputations, no doubt, arose among the Reformers, in which the professors from Geneva maintained the tenets of their master; the result, however, of these disputations must not be sought in history, but in the Book of Common Prayer and Articles, which the then heads of the Church proposed to be set forth under royal authority. This book, in spite of all that is here alleged, is a standing testimony in support of the Bishop of Lincoln's position, that strict Calvinism, at the period of its compilation, had made little progress in England.' At the disputes still carried on among the clergy respecting the true sense of the Articles, the author represents 'Satan as triumphing, and saying Ha! Ha! so would I have it.' We know nothing of Satan's comments and feelings on the occasion: but we advise theological disputants to abstain from illiberality, and to be less tenacious of the dogmas of a Calvin, or of an Arminius, than of those of Christ. The writer declares that he knows some Arminian methodists, who are the excellent of the earth, who have vital piety and heart-experience; and when it is admitted that Arminianism produces as good fruit as Calvinism, it seems, as far as man is able to judge, that the former is as valuable a doctrine as the latter.

This *Old Member of Parliament* is, no doubt, a serious and conscientious believer: but his arguments can convey no words of comfort and hope, except to those who believe themselves to be of the number of the elect. Mo-y.

Art. 33. *The Triumphs of Christianity over Infidelity displayed*, or the Coming of the Messiah the true Key to the right Understanding of the most difficult Passages in the New Testament.—Being a full Answer to the Objection of Mr. Gibbon, that our Lord and his Apostles predicted the near approach of the End of the World in their Time, &c. By N. Nisbett, A.M. 8vo. pp. 280. 6s. Boards. Rivingtons, &c.

Deistical writers, in assailing the credibility of the gospel, have insisted on the ignorance of the apostles respecting the coming of Christ,

Christ, and the end of the world; and some apoligists for Christianity have even admitted the objection Mr. Nisbett, however, is of opinion that more has been conceded to infidels, in this point, than the case warrants; that by reflecting on the true nature of the Messiah's character, and by considering the Gospels as histories of the controversy between our Lord and the Jews relative to it, much light will be thrown on the subject, and the cavils of Mr. Gibbon and others be completely refuted. The beautiful commencement of the sermon on the Mount is supposed to respect the mistaken prejudices of the Jews concerning the expected kingdom of the Messiah, and to be immediately designed to correct their notions of his warlike character and temporal dominion. It is supposed by this theologian, that our Lord, in using the words, "*the end*," mentioned in Matth. xxiv. had a reference to the prophesy in Ezek. vii. 2. concerning Jerusalem: but, says he, 'however this may be, there seems to be good reason for thinking, that the phrase, THE END *of the world*, signifies not the final judgment of the world,—butthe end of the Jewish dispensation, or the destruction of Jerusalem, to which the prediction of our Lord was indisputably confined.' He farther observes; 'if the Gospel history had been attended to as *an history* of the great controversy concerning *the nature of the Messiah's character*,—they would not have interpreted our Lord's language as predicting a *personal appearance*, at the *destruction of Jerusalem*,—but only a declaration that by that awful event, they would have the fullest proof that no such person as they had expected under the character of the Messiah would appear, and that the *coming of the Son of Man*, as the Messiah, instead of being connected with their obtaining *the empire of the world*, would, as the prophet had foretold, be in vengeance, or in the *clouds of heaven*;' for we are informed that "*coming in clouds*" means coming to inflict temporal calamities.

A great variety of comments and opinions are produced by Mr. N. in justification of his mode of interpretation; after which he adds:

'To the judicious and candid reader of the *Gospel History*, it may safely be left to determine whether, even those who understand the discourses of Christ himself, in *a literal sense*, are not obliged, by all the rules *of historical evidence*, which, in the present case, is the best evidence which can possibly be desired; and, by all the principles of *sound reasoning*, to understand them of *his first coming*, as *the Messiah*; for to *that coming*, the thoughts of every Jew were, immediately and necessarily directed, upon the declaration of Jesus, that *the kingdom of heaven was at hand*. To *that coming* they, evidently, and beyond all reasonable ground of dispute, directed *their chief attention*; not only, at the beginning of the ministry of Jesus, but throughout every period of his Life, and even after his Resurrection from the dead; as is abundantly evident, from the questions of the Disciples and of the Pharisees; the one asking him—*When he would restore the kingdom to Israel?*—the other, *When the kingdom of God should come?* To *that coming* Jesus himself directed their thoughts, as *the ultimate object* of all their hopes and expectations, and as that, concerning which, it was absolutely necessary for them to be fully satisfied about: never varying, or deviating, in the least, from the general purport

purport of his *original language*—or leading them to think, otherwise, than as they had themselves, from the very beginning, thought, so far at least as *the coming of the Messiah* only was concerned. With respect indeed to *the real nature of his coming*—they differed from each other, as widely as possible; the one viewing it as *a spiritual*, and the other as *a temporal kingdom*. But with regard to *the coming itself*—*both* had a reference, in the language which was made use of, upon the subject—not to HIS SECOND COMING *in the clouds of heaven to judge all mankind*—but simply and exclusively, to HIS FIRST COMING, as *the Messiah*, and to *the establishment of that kingdom* which was necessarily connected with *his coming in that character*. In one word—the whole of the Gospel History, must, to do it strict justice, be considered as one continued chain of evidence that Jesus was *the true Messiah*, notwithstanding he laid no claim to *the character of a temporal Prince*.

'To those who are at all capable of judging of the nature of *genuine historical evidence* - nothing can appear more satisfactory than the conduct of our Lord, in this matter - nothing more strictly proper or necessary than the language which he made use of. It is even difficult to imagine, that he would have been listened to, at all, if he had said that he was *the Messiah*—or that he, as such, was *already come*; having none of those proofs to offer, of his sustaining that character, which they had, *invariably*, affixed to it.—Or if he had been listened to, it would have been *only* to have taken advantage of the declaration, in order that they might put him to death as *an Impostor*. But by the conduct which he actually did pursue - all their expectations were kept afloat—their confidence in the character of Jesus as *an extraordinary personage* was increased, and time was given for the gradual correction of their prejudices—for instilling into their minds, right ideas of *the true nature of the Messiah's character*—for unfolding to them, the various events which were to happen in the course of his ministry; and, particularly, for leading them to form a just estimate of the rectitude of the conduct of Providence, in the approaching ruin of their country, from their own observation of the flagitious conduct of the great body of *the Jews*, and especially of their *Rulers*?'

St. Paul's *man of sin* is considered as pointing to the flagitious character of the Jews; and Mr. N. is of opinion that the application of it to any other than the Jewish nation tends rather to injure than to promote the interest of true Christianity. He is confident, also, that the *Antichrist* of St. John must be solely referred to the false Christs and false prophets, which appeared previously to the destruction of Jerusalem. We cannot find space for the bare notice of Mr. N.'s numerous explications of passages in the Gospel history: but we must do him the justice to remark that he has been indefatigable in the illustration of his position; and that the view, which he has taken of the evangelical narrative, may assist in removing some of the difficulties with which it has been thought to be incumberd.

Mr. Nisbett's volume is closely printed, on a small type, and is not therefore calculated for old eyes.

Mo-y.

MISCEL-

MISCELLANEOUS.

ART. 34. *Storia dell' Accademia degli Arcadi istituita in Roma l'Anno* 1690, *per la Coltivazione delle Scienze, delle Lettere Umane, e della Poesia, scritta da Gio. Mário Crescimbeni, Primo Custode Generale. Publicata l'Anno* 1712, *d'Ordine della Medesima Adunanza.* Crown 8vo. 7s. 6d. Boards. Becket. 1803.

This handsome little volume contains a republication of Crescimbeni's History of the Arcadian Academy in Rome; his view of the same subject, extracted from his *Stato della Basilica di S. Maria*, &c.; an account of the ceremony of founding the theatre, in which that society hold their meetings, copied from the preface to a book intitled *Componimenti Poetici*, &c. *nel gettarsi la prima pietra*, &c. *in Roma* 1725; a description of the above-mentioned theatre, from Giovardi's *Notizia del Nuovo Theatro*, &c. with explanations and engravings of the arms and devices of the adopted societies, or *Arcadian colonies*.

A love of fantastic and quaint conceit, perfectly congenial with the spirit of Italian literature, characterizes the establishment and proceedings of these lettered institutions. To those persons, however, who may feel a curiosity to know their origin and history, this small publication will afford succinct, yet ample information.

The constitution of the Arcadian society will be best understood from a transcript of their laws; which are short, simple, and comprehensive:

'LEGES ARCADUM.

'I. *Penes Commune summa potestas esto. Ad idem cuilibet provocare jus esto.*

'II. *Custos rebus gerundis, et procurandis singulis Olympiad. à Communi creator, minusque idoneus removetor.*

'III. *Custodi Vicarius et Collegæ duodecim adsunto. Eorum singulis annis Custos, consulto universo Cœtu, novos sex in orbem eligito, sex veterum retineto. Administros sibi duos adsumito. Præter hæc alia munera publica ne sunto. Patronus nullus esto.*

'IV. *Suffragia secreta sunto, eaque in Custode creando, aut removendo, trifariam dividuntor, justusque numerus duæ partes sunto, cæteris in rebus bifariam dispertiuntor, quique partem dimidiam exsuperat, numerus justus esto. Si paria fuant, iterantor. Deinceps res sorti committitor.*

'V. *Quicquid per Collegium de rebus communibus actum, gestumve fuat, quo perpetuo ratum siet, per Custodem ad Commune refertor.*

'VI. *Cœtus universus relationibus audiundis, actisque cognoscundis hyeme saltem bis in Ædibus, Carminibus autem, et Orationibus pronunciandis, præsentium quidem Pastorum per annum sexies, absentium semel, vernis, et æstivis feriis in Nemus Parrhasium per Custodem sub dio convocator.*

'VII. *Mala Carmina, et famosa, obscœna, superstitiosa, impiave scripta ne pronunciantor.*

'VIII. *In Cœtu, et rebus Arcadicis Pastoritius mos perpetuò, in Carminibus autem, et Orationibus quantum res fert adhibetor.*

'IX. *Arcadico nomine Typis injussa publico ne quid editor.*

'X. *Quot prædiorum Arcadicorum tituli, totidem Pastores, Pastorumque nomina sunto. Inque mortui, aut expuncti locum alius sufficitor.*'

A sec-

A section is devoted to the explanation of the Arcadian calendar, on the mode of computing time by Olympiads.

The theatre, in the Parrhasian grove, and the emblematical insignia of the respective provincial fraternities, are very neatly engraved. The letter-press, by Bulmer, is correct and elegant; and the form and style of the volume correspond with those of other Italian works from the same press, which will shortly receive our notice. **Muir.**

Art. 35. *An Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Classics*; including the Scriptores de Re Rustica, Greek Romances, and Lexicons and Grammars: to which is added a complete Index Analyticus: the Whole preceded by an Account of Polyglot Bibles, and the best Editions of the Greek Septuagint and Testament. By Thomas Frognal Dibdin, A. B. (late of St. John's College, Oxford.) Second edition, enlarged and corrected. 8vo. pp. 640. 12s. Boards. Dwyer, &c. 1804.

The favourable reception given to a small volume of a similar nature by this author (see M. R. March 1803,) has induced Mr. Dibdin, as he modestly observes, to lay before the public the present greatly enlarged and corrected work.—Whatever errors may have occasionally crept in, which it was scarcely possible to avoid in so laborious an undertaking as this, we venture to assure the public that the present is, on the whole, a very accurate and masterly performance. A publication of this kind was much wanted by the studious in the department of classical learning; and they will find this guide to the choice of editions a very useful and valuable resource.—A copious *index analyticus* is subjoined, which serves to render the volume more complete.

Mr. Dibdin thus states his pretensions to the notice of learned men:

'Those who are conversant with works of this nature will readily acknowledge the difficulties attending its compilation; and although this cannot be urged as an excuse for every palpable error, I hope it will operate in obtaining a candid and indulgent criticism.

'The present volume comprehends an account of, 1st, Polyglot Bibles; 2d, Greek Bibles; 3d, Greek Testaments; 4th, Editions of the most popular Greek and Latin Classics; 5th, Roman Writers on Husbandry; 6th, Greek Romances; 7th, Various Sets of the Classics; 8th, an Analytical Index.

'My chief authorities in the Critical Department are, Morhof, Le Long, Fabricius, Stollius, Ernesti, Masch, Harwood, Harles, and Marsh's Michaelis; the Prolegomena of Mill and Wetstein, the Bibliotheca Critica published at Amsterdam 1779, &c. and our own principal Reviews. To which may be added, the *Notitiæ literariæ* of the Bipont Classics, hereafter noticed: these I have carefully consulted, considering them, in general, as the most interesting part of those editions. In order, however, that the present work might receive every advantage which I was capable of affording it, I perused the preface of Apollonius Rhodius, by Beck; of Athenæus, by Schweighæuser; of Cicero, by Beck; of Diodorus Siculus, by Eichstadt;

stadt; of Eutropius, by Verheyk; of Herodotus, by Wesseling; of Homer, by Heyne; of Horace, by Mitscherlich and Doering; of Juvenal, by Ruperti; of Lucretius, by Wakefield and Eichstadt; of Cornelius Nepos, by Staveren; of Petronius Arbiter, by Antonius; of Pindar, by Heyne; of Plutarch, by Wyttenbach; of the Parma edition of Prudentius; of Quintilian, by Spalding; of Tacitus, by Oberlin; of Velleius Paterculus, by Krause; of Virgil, by Heyne (edit. 1788); and of the Scriptores de Re Rustica, by Schneider; from these I have endeavoured to glean every thing which could enable me to estimate the real value of an edition *.

'In the Bibliographical and Typographical Department, I have had recourse to Mallinkrot, Chevillier, Maittaire, Wolfius, Clement, De Bure, Laire, Denis, Audiffredi, Panzer, and Renouard: to which authorities may be added, occasional references to Bibliographical Dictionaries (French and English), and to public and private catalogues †.'

We are informed, in a note, that the author is indebted for very little assistance in this arduous arrangement and compilation. To Dr. Gosset, however, he acknowleges himself indebted, both for access to his library, and for information on some doubtful points; and Mr. Lunn, also, of Soho-square, is thankfully named for his obliging assistance in the use of his classical library.—As a specimen, we extract the article of the Parisian Polyglot:

'BIBLIA SACRA POLYGLOTTA, Hebraica, Samaritana, Chaldaica, Græca, Syriaca, Latina, Arabica. Quibus textus originales totius Scripturæ Sacræ, quorum pars in editione Complutensi, deinde in Antwerpiensi regis sumptibus extat, nunc integri, ex manuscriptis toto fere orbe quæsitis exemplaribus, exhibentur.

Lutet. Parisior. Fol. 1645. 10 vol.

'We are indebted to Le Long (Bibl. Sacra, t. i. p. 19) for a minute and interesting account of the origin and progress of this magnificent work, which is printed on *imperial folio* paper, and contains the whole of the Complutensian and Antwerp Polyglots, with the addition of a Syriac and Arabic version, and the Samaritan Pentateuch with its version

'The Parisian Polyglot was completed by the care, and at the expence of Michael le Jay; a name which cannot fail to strike the bibliographer with many singular reflections on the caprices of fortune, and on the unexpected and miserable fate of an enterprise which originally promised an abundant harvest of fame and profit to the editor. Cardinal Richelieu, whose name is so often connected with the fine arts, watched the progress of this work with an anxious eye, and seemed rightly, perhaps, to think that nothing but his own name

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'* When an edition is better known by the name of the *printer*, I have so specified it *in the nominative case*; when it is better known by the name of an *editor*, I have specified it *in the genitive*.'

'† When a Catalogue is referred to, the *number* of it is almost invariably given, that the reader may instantly discover the edition: from this it will be evident that I have consulted each Catalogue.'

was wanting, as its promoter and patron, to secure it both a rapid sale and extensive celebrity: "Richelieu's Polyglot" might probably have carried a charm with it which the humble name of Le Jay was unable to inspire. The artful Cardinal first began to win the favour of Le Jay by throwing one Sionita (his rival and enemy) into prison; and then came forward with a magnificent offer of 100,000 crowns to defray the expences of the publication, promising, at the same time, to take the editor and his family under his especial protection. These were splendid temptations, and nothing but more than stoical apathy, or unaccountable caprice, could have withstood them: Le Jay was not to be moved by prayers, promises, or entreaties, and the offer of the Cardinal was *rejected*. "Whether," says Le Long, "he thought the sum inadequate to the value of the work, or meditated on obtaining an immense fortune by it; or whether, intoxicated with its splendour, he was resolved to be the sole partaker of all the celebrity attached to it, the overtures of Richelieu were pertinaciously rejected." Astonished at so unexpected an opposition, the Cardinal employed all those wily and successful arts, which he so eminently possessed, to depreciate the work he had before wished to patronise, and resolved that no means should be left untried by which the Polyglot of Le Jay might be brought into disrepute. He employed one Simeon de Muis to write a tract which should point out its errors and imperfections; Muis readily complied, and in a composition of 500 pages was dexterous enough to discover a multiplicity of *errors*, which, had he been engaged on the other side of the question, he might, perhaps, have denominated *beauties*. This tract of Muis is said to be in the Musæum Renaldinum, and has never yet been published.

'When it was known that Muis, supported by such a patron, had attacked the Polyglot, a number of pamphleteers entered the lists against Le Jay, who was doomed to feel the bitter effects of so formidable an opposition. About this time the *English* booksellers offered to take 600 copies at *half price;* but the pride of the editor was not yet sufficiently humbled to comply with so mortifying a proposal: the Polyglot, therefore, did not sell, and it is said that a great number of copies were destroyed as waste paper. Such was the unmerited fate of this magnificent and valuable production, which originally was sold for 200 crowns, and which is entitled to all the praise that Chevillier (p. 59.) has bestowed on its typographical beauty: it is now become rare, and fine copies have been valued at 16*l.* 16*s.* The printer was Antonius Vitre *. The paper and typography cannot be exceeded.'

We shall only add that the care and attention which Mr. D. has bestowed on this publication reflect great credit on his industry, talents, and judgment, as a friend and patron of literature; and we doubt not that the work will be received by the public with the

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'* Le Jay died in 1675. Being a widower, and finding himself entirely ruined, he entered into the church; was made Dean of Vezelai,, and obtained from Lewis XIV. a brevet of counsellor of state. Peignot, *Dictionn. Bibliolog.* t. ii. 126.'

welcome which it deservedly claims, and obtain for its author the reputation of being the first to present to his fellow-countrymen, in their own language, the testimony of some of the most distinguished foreign critics on the respective merits of the editions of the Greek and Latin classics.

Man.

SINGLE SERMONS.

Art. 36. *War inconsistent with Christianity.* Preached at St. James's Church, Bath, May 25, 1804, on the Day of the General Fast. By the Rev. Richard Warner, Curate of the Parish. 8vo. 1s. Robinsons.

In proportion as war is reprobated by a Christian preacher, in the same ratio it might be presumed that he must win the affection and esteem of a Christian audience: but such is the real state of what is called the Christian world, that the orator who pointedly condemns the whole system of civilized war, and shews its incompatibility with the pure and mild spirit of the gospel, is more likely to be misrepresented and vilified, than applauded. Christianity is a divine idea: but in what country has it ever been realized? Those preachers, however, who, like the spirited Mr. Warner, are regardless of the sway which human pride and ambition have obtained among men, and boldly step forwards to demonstrate that the temper of the Gospel is at variance with the pursuits of aggrandizing politicians and ferocious conquerors,—discharge a duty which they owe to their great master, and will obtain the approbation of their own consciences: yet, if they look abroad, and contemplate the present state of the world, they must perform this task under the painful persuasion that not one syllable of their peace-exciting eloquence will be regarded.

Mo-y.

Art. 37. *An Examination of the Evidence from Prophecy in Behalf of the Christian Religion.* Preached before the Society in Scotland for propagating Christian Knowledge, June 3, 1802. By John Ogilvie, D.D. F.R.S.A. Minister of Midmar, Aberdeenshire. To which is added an Appendix containing an Abstract of the State and Proceedings of the Society, from February 1802 to February 1803. 8vo. pp. 60. Aberdeen printed

Dr Ogilvie here discusses the evidence of prophecy with great ingenuity and effect. After having explained the true nature of prophecy, and its fitness as a proof of divine revelation; and after having stated those tests or criteria, by which, especially when combined, the accomplishment of a prediction may be ascertained; he examines the numerous prophecies respecting the Messiah contained in the O. T., and shews their fulfilment in the person and character of Jesus Christ: hence deducing an argument in proof of our Saviour's divine mission. Dr. O. very properly objects to that scheme which includes a *primary* and a *secondary* sense of prophecy; observing that, in many instances, it is incapable of application. To give full effect to his reasoning, the Doctor directs the attention of his hearers to those prophetic enunciations which remain fulfilled at this day; and of which it may be said that we are witnesses, viz. to those which respect the destruction of Babylon and Tyre, the state of Egypt and Judæa, and the character of the Arabs, the descendants of Ishmael.

Do

Art.

Art. 38. *The unhappy Effects of Enthusiasm and Superstition.* Preached May 23, 1804, at the annual Meeting held in Church street, Deptford. By J. Evans, A. M. 2d Edition: to which are added the Sentiments of the late William Cowper, Esq. and of the late Earl of Chatham, on the Subject of true Religion. 8vo. 1s. 6d. Symonds.

Religion, which is in truth the perfection of reason, has been too often pursued not merely to the neglect but even to the contempt of reason; and when this is the case, little good can be effected by argumentation. Those, however, who are disposed to view religion as "a reasonable service," may peruse with satisfaction and profit this discourse, in which the nature and consequences of superstition and enthusiasm are clearly stated and explained. Mr. Evans, after having noticed a remark of Dr. Campbell, that IGNORANCE is the mother of *superstition* and *enthusiasm* by different fathers,—the former by *fear* and the latter by *presumption*,—and having pointed out how far they are distinct and how far they resemble each other, represents their operation on the mind to be productive of timidity, uncharitableness, and irregularity; effects the very reverse of those which spring from true Christianity, which confers on her genuine followers the spirit of *power*, of *love*, and of a *sound mind*. These blessings, so devoutly to be wished, are declarative of the value of the religion of the New Testament, and urge us to cultivate it with manly ardour and diligence.

In the Postscript, Mr. Evans has fallen into a mistake, and committed an obvious anachronism. Alluding to the Letters of Lord Chatham to his Nephew Lord Camelford, lately published *, the preacher laments that the advice which they contained was not 'regarded by the *unfortunate nobleman* to whom they were addressed, as it might have prevented that awful catastrophe which hurried him into eternity.' The *unfortunate* Lord Camelford here meant was the *son* of the Lord C. to whom the Letters of the Great Lord Chatham are addressed.

Mo. y.

CORRESPONDENCE.

We thank our *friend* J. W. for his attentions to us: but his communications now before us are not strictly such as have a call on our attention; and we therefore hope that he will excuse us from inserting them.

Our 'Constant Reader,' at Ripon, must pardon us if we observe that, were he *really such*, he could not have needed the information which he requests of us; nor could he have made that sort of application which we are so frequently obliged to reject, as trespassing on our time and attention.

*** With this Number, is published The APPENDIX to Vol. XLV. of the MONTHLY REVIEW, containing various interesting articles in FOREIGN LITERATURE; with the *General Title*, *Table of Contents*, and *Index* for the Volume.

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* See Rev. Vol. xliv. N. S. p. 173.

Errors, pp. 24, 103, 107.